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Volume XLVIII. | FOR CHRIST AND THE CHURCH | Number 4

San Francisco, November, 1912.

Interior, St. Paul's Pro-Cathedral, Los Angeles.

The Council of the Eighth Missionary Department

Los Angeles, October 16-20, 1912.

The Annual Council of the Eighth Missionary Department of the Church, was held in the Parish House of St. Paul's Pro-Cathedral, Los Angeles, on October 16th to 20th. Delegates were present from all dioceses and districts comprising the Department, except Alaska and the Philippine Islands. The bishops not present were those of Alaska, Honolulu and the Philippines. There was a large number of the clergy and a good representation of the laity in evidence. The addresses without exception were good, many of them unusually so.

The subjects discussed may be said to have been arranged under three general heads or groups: those relating to the Child; those having to do with Missions, and those considering present day Social and Civic problems. The program was well planned and almost every aspect of the work under these three heads was provided for or touched upon by the speakers. Wednesday was given over to the Sunday School and the Child. The Council proper began on Thursday, and that day and Friday were devoted to Missions. On Thursday evening was held the men's dinner, at the University Club, when over two hundred men were present. Friday afternoon the members of the Woman's Auxiliary held a conference in the Los Angeles Women's Club House. In the evening there was a joint session of the Council and the Auxiliary, when the Missionary Bishops attending each made a short address.

On Saturday the subject before the Council was "The Leaven of Social Betterment." On Sunday morning the pulpits of all the city Churches and many of those of the surrounding cities, including San Diego on the south and Santa Barbara on the north, were supplied by visiting clergymen. At 3 p. m. was held the joint meeting of the Brotherhood of St. Andrew and the Daughters of the King. This meeting was addressed by Bishops Spalding and Paddock and Mr. G. Frank Shelby, Western secretary of the Brotherhood. In the evening there was held the closing service of the Council, and the Grand Missionary Rally, which took place in the Mason Opera House, when the general subject was "The Leaven of the Gospel." The speakers at this meeting were Bishops Keator, Moreland and Nichols. Including Wednesday, which was devoted to the interests of the Sunday School, there were five very busy days for the delegates, with a full program for each day. The program, however, had been so very carefully planned, and the meetings were handled with such dispatch, that a maximum amount of work was accomplished with a minimum amount of effort.

The opening service of the Council proper was the celebration of the Holy Communion at 10 o'clock on Thursday morning, in St. Paul's Pro-Cathedral. The preacher was the Bishop of Utah. On Friday and Saturday mornings there was a celebration of the Holy Communion at 7:30 a. m. in all the city churches. The Council adjourned its business session at noon on Saturday.

WEDNESDAY, OCTOBER 16TH.

The Sunday School Convention.

The program began with a meeting in the Parish House, presided over by Bishop Nichols, for the exchange of greetings and reports from Diocesan Sunday School Boards and Commissions. This was followed by the regular business meeting with the Rev. E. L. Parsons of Berkeley as chairman and the Rev. M. D. Wilson of Fruitvale as secretary. Following the business session there was a very interesting and profitable discussion on the general conduct of the Sunday School.

The Rev. W. R. H. Hodgkin

of Berkeley gave a very suggestive address at this meeting, on "Organized Classes," in which he outlined the plan of class organization in use in All Souls' Sunday School, Berkeley.

Organized classes are as yet only in the experimental stage. Each class has a principal, vice-principal, secretary and treasurer. There are membership committees, whose special duty is such work as securing new members, or looking up absent or lapsed members, and "sick" committees to look up those who are unable to attend school on account of sickness. The classes are graded according to the spirit or group instinct, that is so strong a characteristic of the growing child. Although only in the experimental stage, the plan has already demonstrated its great value. The underlying idea is to aid the child to develop as did Our Lord, that is, "in wisdom and stature, and in favor with God and man."

AFTERNOON CONFERENCE.

At this meeting Miss C. L. Fiedler spoke on "Sunday School Teaching and Service." Miss Fiedler is a strong champion of systematic study of the Bible if one is to acquire any valuable knowledge of its contents. Desultory reading amounts merely to mental stimulus.

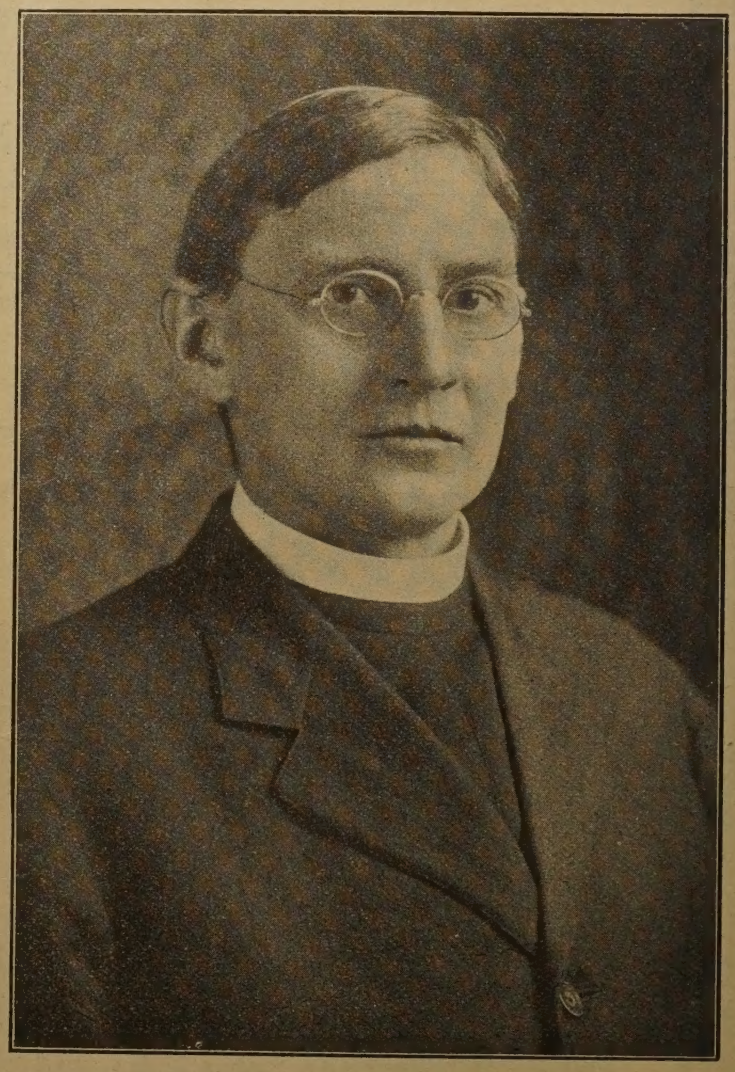
The regular afternoon Conference was on "Problems and Their Solution," with the following program:

(a) The Big Boy—Miss Etta Shoemaker, Upland, Cal.

(b) The Older Girl—Miss Eva M. Mabley, Pasadena, Cal.

(c) The Failure of the Sunday School to Adequately Contribute Its Strength to the Church—The Rev. W. T. Renison, Rector of St. John's Church, Stockton, Cal.

(d) The Adult Class—Mr. J. Lamb Doty, Los Angeles.



Rt. Rev. F. T. Spalding, D. D., Bishop of Utah.

Miss Shoemaker showed herself to be the friend of the boy as well as being possessed of a fund of knowledge as to what affects his best interests. Miss Mabley delivered a strong paper on behalf of the girl, quoting several experiences to show what may be accomplished by consecrated effort.

Mr. Renison thought that the failure of the Sunday School to contribute its strength to the Church may be attributed largely to the fact that the trend of the instruction given in the school does not lead directly to Confirmation. All instruction and all effort should tend towards a fitting preparation for that rite. Such instruction ought to culminate in nothing

less than a heart and mind prepared for the laying on of hands by the Bishop. Then would Confirmation be the anti-climax of the years in Sunday School. Children would then go from the school to be presented to the congregation, as graduates of a system that had as its end membership among their number.

Mr. Doty, who has a very successful class of adults at the Pro-Cathedral, said that such a class is the most essential thing in connection with the Sunday School. If fathers and mothers attend Sunday School, so, also, will the child. The Bible is used in connection with such work almost exclusively.

The Evening Meeting

on this date, which was largely attended, was one of the most helpful of the session. The Rev. E. L. Parsons was chairman. The program was as follows:

Ideals and Moral Training—Prof. I. W. Howerth, University of California.

Blazing the Trail—Organizing Sunday Schools in the Country—The Rev. A. Lester Hazlett, Archdeacon of Nevada.

The Child—Where Is He Going?—The Rt. Rev. Robert L. Paddock, Bishop of Eastern Oregon.

Prof. Howerth

said in part: The great aim of an educational system is the moralization of youth. Education to fulfill its greatest use must possess a moral value.

Moral training consists primarily in inculcation upon the minds of children of ideals of social value. An ideal is the projection on the mind of an idea for future achievement. Man is elevated by an effort to attain his ideals. The highest ideals are those set by Jesus Christ. Love and Brotherhood are the ideals which He set for man's inspiration and attainment.

Archdeacon Hazlett,

speaking on the "Blazing of the Trail," said in part: "A visionless man is never a great man and rarely a good man." A man, missionary or other, to be a man of power must have a vision. In Nevada, as everywhere," he said, "it is not so much man seeking God as God seeking man. This is true through all the history of the Christian religion. I visited one town where they were cutting a man down from a tree when I arrived. There were sixteen men buried in the little crude cemetery and only four of them had died natural deaths. One boy whom I asked about his Sunday School, confronted me with a pamphlet on which was printed in bold type: 'There is no sin; there is no devil. Christ once cast out seven devils, and I have seen every one of them.' The home is the modeling room where boys and girls are formed for after life. It is by reaching the homes that we will achieve victories for Christ."

Bishop Paddock,

on being introduced by the chairman, to speak on the subject of "The Child—Where Is He Going?" opened his address with the words "To the devil—and through your fault and mine." In a very strong speech, he made an earnest appeal on behalf of the child. There are, he said, animal children and spiritual children. Most people are satisfied to bring merely animal children into the world. "The union of two human beings is primarily for the purpose of bringing into existence a being that is a little higher and more like unto God spiritually."

THURSDAY, OCTOBER 17TH.

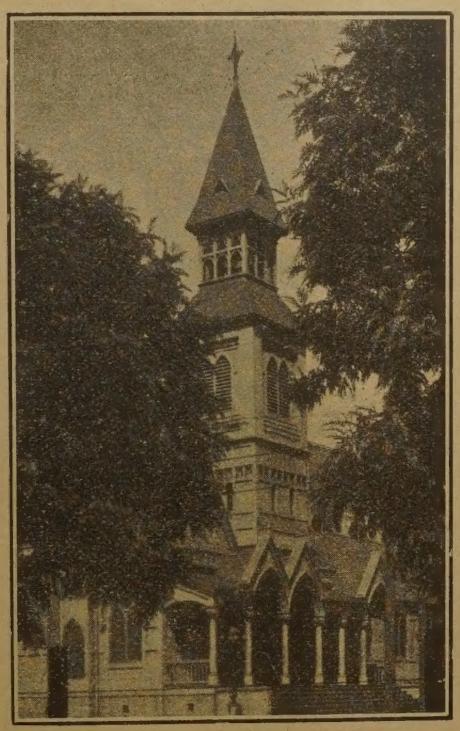
Opening Service and Organization of Council.

This was the first day of the Council proper, and it began with the Celebration of the Holy Communion at 10 o'clock in St. Paul's Pro-Cathedral. The Bishop of California was the Celebrant; the Bishop of Sacramento read the Epistle, and the Bishop of Los Angeles, the Gospel. The preacher was the Bishop of Utah. All the bishops and some sixty of the clergy were in the procession.

Following the service, the Council met for its session in the Parish House, the Bishop of California in the chair. After due organization there were presented the business reports of the President, Bishop Nichols, and the Secretary of the Department, the Rev. Geo. C. Hunting. The remainder of the meeting was given over to reports from the different bishops or their representatives.

Among such were those of Bishop Robinson, who said that there are very few parishes in his District, which consists mostly of mining camps. The people are constantly coming and going. He has given up the idea of a resident priest in most towns, and is giving each man charge of the work in four or five places.

Bishop Paddock is using every effort towards the unifying of the work, in order to avoid duplication. In many places he conducts the services on one Sunday, taking his turn with other religious bodies which have charge of the same on other Sundays.



Exterior, St. Paul's Pro-Cathedral, Los Angeles.

Bishop Funsten reported growth in his field and a steady increase in property values.

Bishop Sanford said that San Joaquin shows a good growth since its separation from the Diocese, with an increase in property values of something like $40,000. There are a number of new Churches and Missions.

The Rev. Mr. Jenkins of Prescott reported for the Bishop of Arizona. There is a growing inspiration among the workers owing to the consecration of the new Bishop.

The Rev. Isaac Dawson spoke for the Bishop of Sacramento. He made special mention of the new work just undertaken among the Indians and in charge of the Rev. Mr. Shea and wife.

Men's Dinner.

In the evening was held the Men's Dinner. There were some 200 men present on this occasion. The Bishop of Los Angeles acted as Toastmaster. Addresses were made by Mr. Willis Booth, one of the leading business men of Los Angeles; the Rev. Wm. J. Scarlet of Phoenix, Ariz., and Captain A. P. S. Hyde of the 20th Artillery, U. S. A., located at Fort Flagler, on Puget Sound. The closing remarks were made by Bishop Nichols.

Bishop Johnson,

in his opening words, said: "The Church's work will only be realized when every soul shall have been brought to acknowledge Our Lord and Saviour Jesus Christ." He also cautioned against "the demands of material things by living humbly in God's sight." His allusion to the high regard in which the Bishop of California is held brought forth loud applause. The Bishop introduced Mr. Booth as an "extraordinary layman because, without any help, he discovered the magnificent work that the Church is doing in China. He is extraordinary because he went to China and saw things that others do not." (Mr. Booth is a Los Angeles business man who went to China in company with a number of other business men of the State to study the commercial life there, and returned home a converted missionary.)

Mr. Willis Booth

said in part: "We went to China to study commercial conditions and traveled through the length and breadth of the land. We soon learned that to endeavor to study the awakening China without the study of Missions was impossible." Every man returned an enthusiast over the work accomplished by the Church. They found that some mistakes had been made, but that critics 'made much of these and belittled as much as they could of the accomplishments.' "The development and expansion of the country is the fruition of missionary effort." The Missionary work is the underlying foundation of conditions that have led the people to their present stage of development. It has "brought the nation from a decadent to an onward and upward nation," whose people desire to imitate Christian nations.

It is now our duty to carry on the work that we have begun. We must continue to educate and to help these people to self-government and to know more of the Christian religion and the Christ for whom it stands.

The Rev. Mr. Scarlet

spoke on "The Call of the Church to the Layman." In part he said: There is a very definite call to the Church today to laymen of the Church. There is a call to the concentration of energies on the work of the Church, and to the sacrifice of self and of wealth and of will. There is the need of filling all human relationships with the very vital living force of a consecrated manhood.

Captain Hyde

spoke on "The Work of a Captain in the Army." The men of the Army and Navy are the most thoroughly misunderstood of all men. They are looked upon as a shiftless, drunken failure of a man who has drifted into the service because he had nowhere else to go. But, speaking for the American soldier, he is not that type of a character. He is a man. "True," said the Captain, quoting Kipling, "single men in barracks don't grow into saints," yet the best in these men may be developed. The percentage of inebrity in the Army is not greater than that among civilians.

There is a keen demand among the men for that which has to do with the spiritual side of life, but it must be put to them in a manly sort of a way.

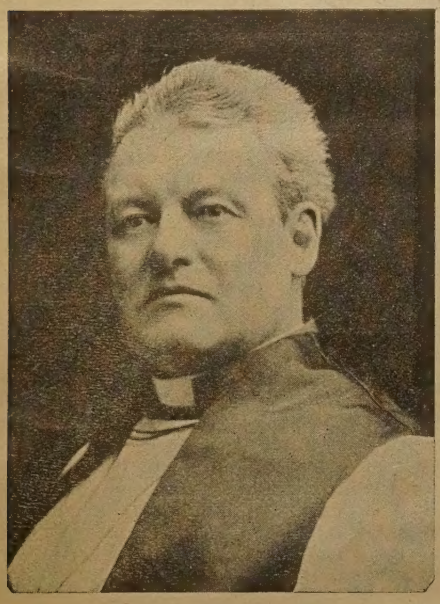
Two years ago, the Captain was ordered to a small post of about 320 men.

On account of the distance from Church services there was little, if any, religious life. The Captain decided to try and remedy matters. His first step was to apply to the Bishop for a lay reader's license. He next secured the authority of the Commandant to use an old building for holding services. The curiosity of the men at the sight of a line officer who was interested in religion was sufficient to bring out a crowd for the first few services. After their curiosity had worn off the "Regulars" showed themselves. The average attendance on the morning services during the first year was forty-five. During the second year it was seventy-five. Evening services, one hundred.

One man who was a heavy drinker, has reformed and been baptized and is now doing good work in connection with the chapel. Another, having been recently discharged from the Army, is now a Brotherhood worker in Seattle.

Bishop Nichols,

as the last speaker, called attention to the fact that the meeting had "attuned itself to an earnest note of service." That there was "a peculiar fitness to its having taken such a trend at this particular time," which was the eve of St. Luke's Day, and at a meeting held in the City of the Angels. Commentators call attention



Rt. Rev. F. W. Keator, D. D., Bishop of Olympia.

to the fact that St. Luke mentions most of the Angels, and thus St. Luke, material man, emphasizes the truth of spiritual witnesses to our works. Again, angels stand for constancy, which is one of the marks of all true service. Thus are the angels a type for man. Every time that we use the Lord's Prayer we should have in mind the doing of God's will, even as the angels in heaven perform it and we should "make the idea shiver with the thought of the Heavenly Host singing in concert with us, 'Thy will be done on earth'; and pray that each on earth in his own sphere do 'Thy will on earth' as the angels do it in Heaven."

Again, St. Luke mentions the instructions given by Our Lord to the seventy. Now the seventy suggest a "delicate touch of comradeship." Here, in this world among the hosts of men we have a comradeship in the Church of Jesus Christ in the Eighth Department—a comradeship that stretches over to China. And that suggests the idea of Missions. "Missions are a fundamental in the progress of the 400,000,000 men and women of China." And so, as comrades in the Lord Jesus we must look out over to China and to Japan and remember our bounden duty and obligations to the people of those lands.

FRIDAY, OCTOBER 17TH.
Regular Conference.

The business meeting of the session, which was presided over by Bishop Funsten, was resumed at 9 o'clock and was followed by a general Conference on "The Leaven of Education." The program, which was in two parts, was as follows:

Part 1. Educational work in the Department: (a) Theological Training and Church Schools—The Rev. H. C. Carroll, Ross, Cal. (b) Schools for Indians —The Rev. F. W. Creasy, Fort Hall, Idaho. (c) What the Church Is Doing, and What It Should Do for the Oriental —The Rev. E. F. Gee, Oakland, Cal.

Part 2. Educational Work Abroad: (a) Opportunity and Outlook for Educational Work in the Orient—H. W. Boone, M. D., San Bernardino, Cal. (b) The New China—What It Is, and What We Will Do With It—The Rev. Willard H. Roots, Shoshone, Idaho.

The Rev. Mr. Carroll

said that he would reverse the order of his paper and mention Church schools first. There is a special need of Church schools that our youth may have a Christian education. We need schools for the poor as well as for the wealthy. The Roman Catholics and the Lutherans recognize such needs and they are provided for. Ninety per cent of our children receive no definite religious instruction save about thirty minutes once a week.

In the matter of Theological and Training schools, there is the Church Divinity School, located in San Francisco, and the Training School for Deaconesses, at Berkeley. The former was founded twenty years ago and now has some sixty graduates in active service. These graduates are widely distributed in their work. There is one in China, two in Japan, six in Los Angeles; thirty in California, one in the South Sea Islands, and two in Honolulu, while the others are variously distributed, chiefly throughout the Eighth Department. Many of the prominent San Francisco rectors are graduates of the school and all are doing a good work. It is the desire of the President of the Church Divinity School to establish a correspondence department in connection with that Institution. It will be for the use of those desiring to study for the duties of a lay reader or teacher.

The Deaconess Training School at Berkeley was started by the Rev. E. L. Parsons, in 1907. It has graduated a number of young women who are now doing good service in various places in the Eighth Department.

The Rev. F. W. Creasy,

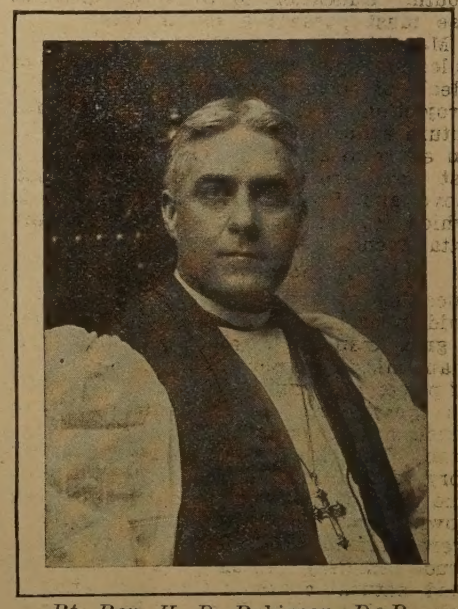
of the Good Shepherd School for Indian Children, at Fort Hall, Idaho, was the next speaker. On the nearby Indian reservation there are 450 children of school age. Of this number the Government cares for 200, so there are 250 for whom nothing is being done. Mr. Creasy has twenty-three boys and girls in the school that he and his wife are building up. Their effort is to make good Christian citizens of the children in their care. To train the boys to make good husbands and the girls that they may become good wives. The girls are taught to cook, make bread, keep house, to sew and to do such work as generally falls to the lot of the housewife. They are so thoroughly trained that when they leave the school they are better able to perform these duties than are many white girls. The boys are taught to do the work on the farm. In addition to this they are also taught the three "R's." They are frequently able to receive $1.50 per day as farm hands on graduating from the school. In their relations with the children the Superintendent and his wife aim to maintain as nearly as possible the ideal of the family life.

The Rev. E. F. Gee

followed, with a paper on the work in the Eighth Department among the Orientals.

There are 42,600 Chinese on the Coast, 36,000 of these being in California. In addition to these there is a large number of Japanese and Hindus. It is extremely difficult to do any work among the Orientals, largely because they are forced into the lowest parts of a community where vice of all kinds reigns supreme.

The speaker outlined something of the effort to do work among the Chinese that was begun by the Church in 1855. In 1906 the earthquake and fire destroyed Chinatown in San Francisco and drove the Chinese over to Oakland. Deaconess Drant followed them, and established the True Sunshine Mission. On the return of the Chinese to the city, the Deaconess moved once more, and by patient effort and hard work has a well ordered establishment.



Rt. Rev. H. D. Robinson, D. D., Bishop of Nevada.

In Oakland the work being done is on a smaller scale under the care of Father Gee, who is assisted by the Rev. Dan Ng Ping, a young Chinese deacon, and Mr. C. A. Williams, a candidate for Holy Orders.

Dr. Wm. H. Boone,

who was the fourth speaker, is the noted Chinese Missionary, now retired, and residing in San Bernardino. The doctor gave a very interesting account of the development of the Missionary field in China. The work advanced slowly and only by overcoming a great many obstacles and difficulties of various kinds. It suffered much from opposition and "persecutions, plague, pestilence and famine." But, under God's guidance, it was to succeed. Now there are several first class institutions of learning, a number of hospitals, well attended day schools for girls, medical schools, and deaconess training schools.

The Chinese are eager for the advantages of these institutions, and the Church cannot begin to provide for those who are applying for admission to the same.

splendid life work of the speaker, in that foreign land. This was done. Owing to the lateness of the morning hour, the presentation of the next paper was deferred until the meeting of the afternoon.

AFTERNOON MEETING.

This meeting was presided over by Bishop Keator.

At the conclusion of the doctor's very earnest words, the Bishop of Eastern Oregon moved that the Conference stand as an expression of appreciation of the

The Rev. Mr. Roots

was the first speaker. His subject was "The New China Fund." The policy of the Church has always been to train the Chinese for self-government. The work in China has now reached a stage that would indicate greater progress to have been made along that line than we, most of us, realize. It is now in such shape as to present a ringing challenge to the Church in America.

What is the Church going to do? Must we back down and out? Or will Her members support the work as it should be done? Our Church has the best institutions, hospitals and churches in China. Its services are highly respected and greatly in demand everywhere. Shall this good record be maintained? The new China Fund is an effort to raise $200,000 to supply immediate needs.

The Regular Program

Following Mr. Root's very able presentation of his subject came the regular course of the afternoon, which was a discussion of the subject, "How to Lead a Parish to the Highest Missionary Efficiency," in two parts, as follows:

Part 1. Through Organization and Work: (a) How to Organize a Congregational Missionary Committee and What It Can Do—The Rev. Chas. E. Farrar, Sacramento, Cal. (b) How to Enlist Individuals in Missionary Co-operation Through the Every-Member Canvass—The Rev. H. R. Talbot, Portland, Oregon. (c) The Advantages and Disadvantages of the Weekly Offering—The Rev. Ernest V. Shayler, Seattle, Wash.

Part 2. Through Education: (a) How to Use Missionary Literature Effectively—The Very Rev. W. H. Hicks, Spokane, Wash. (b) Missionary Instruction in the Sunday School—The Rev. Irving E. Baxter, Napa, Cal. (c) The General Mission Study-Class—The Rev. W. T. Renison, Stockton, Cal.

The Rev. Mr. Farrar,

who was the first speaker, said in part: A Missionary Committee cannot be organized "by, of, or from, the rector, for it is not wise for the rector to be the whole thing." Look out, not for seven men full of the spirit, but for one. Try to have him feel his call, then help him to call his brethren. As far as possible, select men who are fitted for the work, but not the old vestrymen. They have their work and it conflicts, or they will think it does, with the Missionary work.

Plan the meetings well, for it is always so easy to have meetings, pass resolutions, appoint a committee, and then—adjourn. Organizing a committee is something like assembling the parts of a machine: the best is no good unless it is supplied with live steam and has a good engineer.

The Rev. Mr. Talbot,

of Portland, speaking on the "Enlistment of Individuals," told how the work had been accomplished in his parish. After a general supper, personal appeals had been generally made. Several sermons were preached on the subject of Missions. The Duplex envelope was adopted and its general use urged upon all. The Every Member Canvass was inaugurated and every member of the congregation given an opportunity to respond.

The Rev. E. V. Shayler,

of Seattle, spoke on the "Advantages and Disadvantages of the Weekly Offering." The advantages of the weekly giving far offset the disadvantages. It is systematic and nothing works better than a good system. It works whether the subscriber attends service or not. There is more to be gained by small amounts from the many than by an occasional large sum.

Dean Hicks,

of Spokane, spoke on "How to Use Missionary Literature Effectively." Opening with the quotation: "My people are destroyed for the lack of knowledge," the Dean urged the more general use of the literature published by the General Board of Missions. It is the successful advertiser who makes the successful business man. The distribution of such literature is the Church's method, and a legitimate one, of advertising. Plenty of literature is inspiring. Have a rack at the entrance of the Church and call frequent attention to its contents. Keep it well supplied and frequently change the supply. Use the mails. Keep in touch in this way, with those at a distance from the Church.

The Rev. I. E. Baxter,

spoke on "Missionary Instruction in the Sunday Schools." In the acorn is the design of the whole tree. The acorn is small, but the design is there. We cannot improve upon God's methods or plans. "The child in school is the future man or woman. Let instruction in Missions begin as early as possible. Begin it in the Primary department. Use the Bible, the Prayer Book and the Catechism, but do not fail to include Missions."

Missions naturally come first. There were Missionaries before there was a Bible.

The Rev. W. T. Renison,

in speaking of "The General Mission Study Class," said: "These conferences are a sort of a reminder to the clergyman of his missionary duties." The "real test of the parish is rapidly becoming its ability to raise its apportionment." In order to do this the people need educating to the "standard of the members of the General Board of Missions." Few parishes measure upto this ideal as yet. They must be worked up to it. There is a general need for a foundation of education in Missions, when one will have something upon which to work.

SATURDAY, OCTOBER 19TH.

Regular Conference.

The session was opened with Bishop Moreland in the chair. The Conference proper, the general subject of which was "The Leaven of Social Betterment," was resumed at 10 o'clock, with the following program:

(1) Social Work in the Cities—The Rev. Clifton Macon, Oakland, Cal.

(2) Our Social Service Commissions; what they are doing and how they may be strengthened—The Rev. Lloyd B. Thomas, Carson, Nevada.

(3) The Eighth Department and the Seaman—The Rev. E. A. Ealand, San Francisco, Cal.

(4) Christian Missions and Social Progress Abroad—The Rev. W. R. H. Hodgkin, Berkeley, Cal.

The Rev. Mr. Macon,

who substituted for the Rev. Mr. Reese, of Salt Lake, the latter being unable to be present at the Conference, said: "The cue to all social work is found in the 9th chapter of St. Matthew's Gospel, 'And Jesus, as He went about teaching, when He saw the multitude, had compassion on them.'" There are many ways in which the social life of the community may be advanced. The public school is one of such. Open air schools have a great value in the physical development of the child.

As a rule, our jails need some attention. Certainly, there is always opportunity there for good work in visiting the prisoners. The infirmaries also present opportunity for the Christian social worker. In both these places there is the demand for the man or the woman who will go as a friend to the inmates.

Discussion.

The discussion of this paper brought out some interesting information.

The Rev. Mr. Dixon, of Tucson, reported that his people distributed clothing and other necessaries of life to the poor and especially to the sick. Many of the latter were attracted to their city in the hope of finding relief from tuberculosis. The people respond quite generously and with a little systematizing of the work much good has already been accomplished.

Bishop Moreland mentioned the work being done by a Board of Charity workers of Sacramento, of which the Bishop is the Director. The membership of the Board includes Roman Catholics, Jews and Protestants. There are also four ministers members of the Board.

Up to the time of the formation of this Board, two years ago, the only work of this kind that was being done was that of the Salvation Army. Now through the Board, which is well organized, a systematic work is being accomplished. There are six departments. There is a day nursery which cares for between 60 and 70 children whose mothers work in a large cannery. The cannery contributes towards the support of the work.

There is a lodging house owned by the Church that accommodates about 150 men. The men are not tramps, but working men without a home. There is also a wood yard that provides employment for men who would otherwise be out of work. A contract with the Southern Pacific supplies the wood, such as old ties and lumber of no further use. The men are given four hours' work per day, for which they receive four tickets that are good for three meals and a bed.

There is also conducted by the Board a relief store, where supplies for the relief of the needy may be had.

The Rev. Mr. Thomas,

of Carson, spoke on "What the Social Service Commissions Are Doing." Good work has been accomplished, but it lacks a stated policy. There is need of a policy that is national in its scope and purpose and working under a definite program. Social service suggests a basis of Church unity. The speaker urged every delegate to return to his Diocese or District determined that every congregation should contribute something towards the carrying out of this great work.

The Rev. E. A. Ealand,

of the Seaman's Institute, San Francisco, spoke on the "Eighth Department and the Seaman," in part as follows: There is need of an awakening of the consciousness of the whole Church to the needs of the sailor. There is need of an adequate and businesslike organization and for a traveling secretary. Action is necessary, not discussion. The call comes in particular to the people of the Pacific Coast and of the Eighth Department, for this is destined to be the greatest trading coast in the world. Already there are nearly a quarter of a million of men employed to convey our growing commerce to and from the markets of this Coast.

There are ports at San Francisco, Seattle, Tacoma and Honolulu where something is being done. But Portland, San Diego and San Pedro need immediate attention.

The Rev. W. R. H. Hodgkin

spoke upon "Christian Missions and Social Progress Abroad."

SUNDAY AFTERNOON, 3 P. M.

Joint Service Daughters of the King and Brotherhood of St. Andrew, at St. Paul's Cathedral.

A splendid congregation nearly filled the cathedral at this meeting. Four Brotherhood men, licensed lay readers, took part in the service. Bishop Spalding and G. Frank Shelby, the Western Field Secretary of the Brotherhood, spoke briefly, after which Bishop Paddock of Eastern Oregon made a stirring appeal for a more Christlike service on the part of Christian men and women. At the outset he referred to the fact that he had been privileged to organize the first chapter of the Brotherhood west of the Mississippi River. This was shortly after the founding of the Brotherhood in Chicago, and he said from that time forward he had had great faith in the movement as an agency of the greatest helpfulness in the Church. He expressed his admiration also of the work done by the Daughters of the King, which organization he was prevented from joining because of his being a mere man. Then followed an appeal which few of his hearers will ever forget—an appeal for more direct, personal, loving service on behalf of all classes of people. This appeal was enriched by personal experiences out of a remarkable life of service and told in that tense, impressive way such as only Bishop Paddock can tell such.

SUNDAY EVENING.

Missionary Rally.

On Sunday evening at 8 o'clock was held the closing service and Missionary Rally, with united choirs, in the Mason Opera House. The subject was "The Leaven of the Gospel," Bishop Johnson presiding, with the following speakers and sub-topics:

Bishop Keator—"For God and Country."

Bishop Moreland—"What Foreign Missions Has Taught the Church at Home."

Bishop Nichols—"The Awakening of the World's Greater Conscience."

Bishop Keator

emphasized the fact that "the Brotherhood of man is essential to the progress of humanity. Here on the Pacific Coast is destined to be built up the greatest civilization the world has ever known. Here on the Pacific Coast the star of empire checks its course. These times are a challenge to mankind to bring God back into the lives of men."

The Bishop spoke of the greatness of this nation and declared that the world's greatest civilization existed here, and then asked if it should be for progress or decay.

Bishop Moreland

said in part: "In this land of big corporations I am proud to represent the greatest corporation of them all—the Church of the living God. Few persons, perhaps, realize that this Western civilization of ours is rising like a flood and sweeping the world. The effect of Christian teachings and civilization in foreign fields has taught us, among other things, that we, here at home, have become gospel-hardened. There every new convert becomes an active witness for Christ. We learn there that the Church does not exist for itself, but to minister to the people. Here in this so-called civilized country our Christians are too cold and chilly to shake hands with strangers in their midst. We as a people are deficient in teaching the precepts of Christ. People transgress the law of God many times because they do not know what the law of God is."

Bishop Nichols

was the concluding speaker and said in part: "There must be and is an awakening conscience in the world at large; a something within the heart of mankind that impels men of every nation and of every degree of civilization to seek after the spiritual. In response to this lesser conscience there must be and is the reciprocal greater conscience of Christ's love and sacrifice; of the Church reaching out and meeting half-way the awakening conscience of the people. The conscience of the Church going out; the conscience of humanity coming in.

"There are those in the world who would teach us that the golden rule is all that is essential to the Christian life. This teaching is erroneous, for in addition to the golden rule there must be the personality of Jesus Christ. If this were not true then we ought to find the greatest advancement in religious teachings and religious belief among the Chinese, for the golden rule originated with Confucius, six centuries before the Christian era. The greatest proof of the awakening of a great conscience may be found in the manifestation of this truth, that if we love God we will keep His commandments."

Bishop Johnson, in a brief review of the Council, told something of what had been accomplished. He said that the influence of the visitors had been felt by the entire community, while the "by-products of the Conference are many and the effect will be lasting." The big theater was packed to the doors, anl long before the appointed time for the service there were many who could not gain admission to the building.

Points in Bishop Nichols' Report.

Space allows us only to emphasize the main statistical points made by the President of the Council, Bishop Nichols, in his report. He said that a study of the contributions as reported for the past year towards the apportionment for General Missions shows that the Eighth Department outranked all the others except the first in the small proportions of congregations that failed to take any offering. A discouraging sign was the fact that the records showed only 30 candidates for Holy Orders, or one for every fourteen clergymen, to fill vacancies and provide for extension.

He declared that a study of the proportion of communicants to population in the principal cities of the Department showed only one in which the proportion was increased from 1900 to 1910 and one holding its own. Both of these are smaller cities, while in others the proportion has been lessened. Conditions of rapid growth, immigration and annexation are largely responsible, and there are other local reasons to account for the retrograde which is not so great as it might seem. Nevertheless, it needs attention.

ANNUAL REPORT OF THE REV. GEO. C. HUNTING, SECRETARY OF THE VIII MISSIONARY DEPARTMENT, OCTOBER, 1912.

I must begin my first report as secretary by expressing my thanks for the uniform courtesy with which I have been received everywhere in the Department and by saying how grateful I am for the welcome that has been extended. The willingness, yea eagerness, to hear the message concerning the Church's work has been so general that the occasional priest who makes excuses and will not permit the Secretary to meet his people, is the exception that proves the rule.

At the outset I ask that you unite with me in Thanksgiving to Almighty God for the great advance in Missionary interest in the VIII Department and throughout the whole Church. By His grace His will has been planted in ours and there have come marvellous fruits of good works by which we have expressed our Christian life.

I have been in this office nine months and in that time I have tried to have certain definite aims.

I have tried to familiarize myself with the whole missionary work of the Church, its administration, and the relation the clergy, people and work of the VIII Department bear to the whole. This is a large task but I know that unless the Department Secretary knows the story so well that he can make likewise familiar to the people of the Church the needs, the methods and the results, he falls short in his duty.

It is absolutely necessary that it be impressed upon Church people that the Church is a unit, for while parishes and dioceses and departments are not of divine origin yet the Church is Christ's body.

It must be made known that the Board of Missions is not a voluntary body which fulfills the Church's obligation to save the world but in reality is a Board of Strategy that plans and speaks with the authority of the whole Church behind it to each baptised one—"You cannot express your life in the body of Christ only by prayer and bible reading and Church attendance, something more is required—that some part of your life or something that represents your life must go to the uttermost ends of the world and there bear for you YOUR WITNESS of Christ's revelation."

The Department Secretary must convince the Church that the Board of Missions is not an agency for the gathering in of pennies and spending judiciously. particularly that it is not what it too often appears to be—a charitable institution for doling out a little here and a little there to keep some poor missionary alive. But rather is it the means provided by the Church through which the individual may have the best opportunity to express his vital connection with Christ. And that means is imperfectly used and the expression is only partial until every baptised person in every parish and mission in every Diocese and district is fulfilling his responsibility to witness to the truth as it is in Christ Jesus to the utmost of his ability. The best information is that the Church in its work, whether local or general, is but 25 per cent efficient. Until the remaining 75 per cent is taken from this position of parasites and the Church is made 100 per cent efficient there is plenty of work for Bishop, Priest, Department Secretary and consecrated layman.

This ideal in which each soul shall witness is the goal for the Department Secretary. Truly a great end and to human eyes yet far off. Only by continual preparation and earnest prayer will he be able to do the right thing in the right way and at the right time. He must have just the suitable story for the little children, interesting missionary item for the grown-ups, argument for a man to serve on a missionary committee, reason for the Every Member Canvas, and all must be built upon a sure foundation, something more than a desire to please, or teach or get pennies, upon a foundation of conviction that the Church must express herself upon earth and a deep desire that every individual shall have a like conviction.

Another aim has been to visit as many parishes and missions in the Department as possible. It has been a privilege to go to about 100, and to attend 6 Conventions or Convocations. In a Department embracing more than one-third of

the United States and its possessions this means much travelling, about 1500 miles a week for the time on the road, 32,000 miles in eight months. Here I desire to publicly express my appreciation of courtesies extended by the railroads, which alone makes such wide travelling possible. I have met perhaps two-thirds of the clergy of the Department and I again wish to express my joy at the hearty welcome given me.

It seems to me that the visit of the Secretary must be beneficial. He comes as the accredited representative of the Board of Missions, voicing its greetings and thanks for the cooperation of that particular congregation in the general work, and he comes also as the representative of the Department, having a deep interest in and some knowledge of the problems and difficulties that confront this priest and people. He represents the unity of the Church's work and seeks to coordinate the forces of the Department with it. He serves as a link to join together dioceses and districts having common problems, common pride and common ambitions into what will be a living and effective part of the whole.

He does not ask for money, rather does he discourage the taking of offerings when he addresses a congregation. His emphasis is on knowledge and education, and his desire is to deepen the feeling of responsibility in the individual in particular and also in the parish and diocese.

Just here let me make an appeal. Apparently the office of Department Secretary is not yet generally understood. We are in a transition period, and the demands made in the several departments upon the Secretaries are gradually defining their duties and responsibilities. I would emphasize the danger if the idea becomes prevalent that the Department Secretary is a fly-by-night speaker who merely comes to address the congregation and then goes on to the next parish. Such a course might arouse some passing enthusiasm but in the end will surely detract from most efficient service. To my mind the present need is not for missionary speaking but for missionary organization. Of infinitely more importance than an address in a parish is the formation of a missionary committee with a strong sense of its duty and responsibility. If I had to make choice between an address to the congregation at a Sunday service and a meeting on a week-day with half a dozen leading men and women, I would instantly choose the latter. But there is no good reason why I should not have both. A meeting with the Sunday School teachers is very much better than a story to the children if one or other must be chosen.

For a week-day an ideal program might be a meeting with the Woman's Auxiliary or Guild in the early afternoon, with the Sunday School teachers after school, for some are perhaps teachers in the public schools, a supper for men before or a smoker after the meeting with the congregation at evening service.

In such a wide field the Department Secretary's work will be effective only as he indefinitely multiplies himself in departmental, diocesan and parochial committees and individuals enthused with the same desire to see every soul giving right and telling expression to his Christian life. May I here suggest as an important beginning the appointment or election at this time of a departmental committee on missionary organization of one man from each Diocese or District from the attending members of this Council, that the appointees may have opportunity to accept and be definitely committed to service? Such a departmental committee would assist the Secretary in forming Diocesan committees who would in turn form parochial committees to the end that ultimately every member of the Church shall be accounted for, and if not doing something, why not? A card index is not too much to look forward to. Without a doubt the much desired 100 per cent of efficiency depends upon the right sort of working organization. The Every Member Canvass which would be made would locate those interested, who pray and serve and give, and also those uninterested, whose objections could be met by the wisdom of the many, and who might be made useful by the personal effort made to that end.

Here may I say that the Secretary and the Board of Missions would like a list of names of persons of wealth who care for the Church's work and the worlds need, not that we may beg from them, but that literature and other information may be sent to them from time to time with the hope that some day just the thing that appeals may be presented and they will gladly make a free-will offering to it.

It is often remarked that the Board of Missions does not know the problems and needs of the various home fields. This its members are quite willing to admit, and I am authorized by its officers to say that it desires to know them and will cordially welcome such information. This is desired under three heads; what the Diocese can care for alone, what the work the Dioceses can handle with temporary assistance from the Board and what are the problems that are larger than the Diocese, which are Departmental or perhaps part of national problems and which the Board should handle, assisted by the Diocese. This may necessitate a slight shifting of responsibility. Under the last head come the work among Seamen, Deaf-mutes and Indians. The work for seamen is in such capable hands that I would not presume to make suggestions. Perhaps, by conference, the work among Indians, scattered over the Department, may be coordinated and worked out along the lines suggested by the officers of the Board in such a way as to make the workers able to cope better with the situation. Certainly concerted action is needed in properly presenting the Indian's needs and rights to the national Government.

Something should be done for the deaf-mutes in this Department. I have had some correspondence with the Rev. H. H. Gowen of Seattle who is interested and with a deaf-mute clergyman of the Diocese of Washington who has lived four and one-half years on the coast and desires to come here again to serve those afflicted like himself.

I have found that in the Department there are 1202 persons totally deaf and 1931 so deaf that they cannot hear the service read; a total of 3134 of which 2533 are in California, Oregon and Washington. 75 per cent of the 343 deaf in Utah are cared for by the Mormon Church. This matter was brought up in the Council at Spokane in 1910 but nothing was done. If little can be done for the few in the interior of the Department yet something, it seams to me, might be done for the 2500 on the Coast. The Board of Missions now aids various deaf-mute clergymen to the extent of from $100 to $400 a year. Mr. Merrill can be had for $1200 a year and traveling expenses. The offerings at his services and on Ephphatha Sunday throughout the Department should provide the travelling expenses, and the larger cities on the Coast that will be particularly helped might supplement the appropriation of the Board. I have a mass of information and correspondence that I shall be glad to hand to the Committee on deaf-mute work on the Pacific Coast which I hope will be appointed by this Council.

I have a word that I would like to say to the women of the Church. The parish branch of the Woman's Auxiliary is not a separate organization responsible to some outside head, but the Woman's Auxiliary is the golden thread that binds the parish fabric into a whole whose end is to further that work for which our Lord was sent into the world and to which He has sent us. A member of the Auxiliary in the Guild, Altar Society or among the Sunday School teachers is just the leaven that shall leaven the whole lump.

It was a wise move on the part of the Board in applying the offerings of the Auxiliary and Sunday School on the apportionment for it gives back to the rector what is rightfully his, all the work of every person in his parish, and he is practically told, here are all the agencies do your level best with them.

And this brings me to the apportionment concerning which there is much I would like to say, but which I will try to put in few words, and of which I ask permission to give a few figures.

The increase this year throughout the Church in offerings applied on the apportionment was $75,000.00 or 8 per cent, and the increase in the VIII Department was $1970.00 or 6½ per cent, 1½ per cent below the general increase.

In 1911 the average offering per communicant in the VIII Department was 77½ cents, in 1912 81 cents, and increase this year of 3½ cents, but we are far behind the average for the whole Church, which was in 1912 90½ cents per communicant; $3700.00 more from this Department would have brought our average up to that of the whole Church. In 1912 one Diocese and nine Districts in the Department completed the apportionment, in 1912 no Diocese and but seven Districts.

Because of the increased apportionment it is perhaps not to be wondered at that fewer parishes throughout the Church completed their apportionment this year than last year, but there is a grain of comfort in the knowledge that in the VIII Department there is a partial explanation. Four parishes paid in full which through error were not counted, some fell short but very small amounts, one being behind only one cent and an other only 37 cents. In the Diocese of Olympia the offerings made by the Woman's Auxiliary and the Sunday Schools were not credited to the parishes and missions making the offering but in lump sum to the Diocesan organizations, and the same is true in Idaho of the offerings of the Woman's Auxiliary. Had these all been credited to the parishes and missions, eleven in Olympia and eight in Idaho would have been credited with full payment of the apportionment.

This suggests that there should be a uniform method of crediting offerings by the Diocesan authorities.

But the astounding fact is that in six out of eight Departments there were fewer parishes and missions that gave anything at all than in 1911. And this too after the strenuous campaign that has been carried on. Again there is a little comfort for us, in that in the Diocese and Districts before mentioned are eleven parishes and missions which contributed to the amount credited to the Diocesan organization, but to which no credit was given as a parish or mission.

Further, and it is to be greatly deplored, there appears to be some parishes and missions whose treasurers have neglected to send in, as yet, anything for general missions, where it is reasonable

to suppose they have at least something. I have carefully qualified this statement, but to substantiate it I would say that I have here a list of seven parishes and missions which report using the Duplex Envelopes which have not sent in a penny to the Board, and it is hardly supposable that there has not been even a penny in the red side of the envelopes since their installation.

You may be interested to know that 103 parishes and missions in this Department report the adoption of the Duplex Envelope.

I must speak here of that other apportionment laid on the Church, of men and women. The Church called this year for 35 volunteers for the foreign field, and of this number one was asked from this Department. I have presented this appeal as occasion offered. Three women offered for any service and of the three one has been accepted for the domestic field. One priest expressed a willingness to go to China or Japan within a year. But even now he has gone to another Department to serve until his going abroad, so the VIII Department will probably not be credited with its one volunteer.

We should keep this matter before the people. Every Diocese should know the name of every Church man and woman in the Junior and Senior classes of our colleges and make a real effort to put the call of the ministry or other service before them in a form that they cannot despise.

I have obtained a list of men and women from this Department who are serving abroad. In a peculiar way they are our own missionaries. We should remember them in our prayers, learn of their work, help them in their needs. Tell their story to the grown-ups and the little folk that there may be some vital connection between the VIII Department and the effort our Church is making to spread the Gospel message throughout the world. On our roll are the names of:

Miss Mabel H. Pick (California), Alaska.

Rev. George E. Renison (California), Alaska.

Henry W. Boone, M. D. (California), Shanghai.

Mr. Tracy R. Kelley (California), Shanghai.

Rev. John W. Nichols (California), Shanghai.

Mrs. Everitt Jones (California), Wuhu.

Miss Roberta S. Caldwell (California), Honolulu.

Mrs. F. S. Hall (California), Honolulu.

Mrs. F. G. Pascoe (California), Honolulu.

Miss H. Van Deerlin (California), Honolulu.

Miss M. L. Bacon (California), Kyoto.

Rev. and Mrs. Geo. Wallace (California), Tokyo.

Mrs. Grafton Burke (Los Angeles), Alaska.

Miss Nora B. Harnett (Los Angeles), Alaska.

Rev. and Mrs. L. B. Ridgely (Los Angeles), Hankow.

Mr. H. F. McNair (Los Angeles), Shanghai.

Mr. Geo. N. Steiger (Los Angeles), Shanghai.

Miss C. Teggart (Los Angeles), Honolulu.

Rev. T. P. Maslin (Sacramento), Hankow.

Rev. W. H. Fenton-Smith (Sacramento), Honolulu.

Miss E. A. Simpson (Oregon), Honolulu.

Mrs. Ruth A. Gibbs (Arizona), Honolulu.

Miss S. J. Simpson (Spokane), Honolulu.

This number, 25, is just 10% of all the American missionaries of our Church abroad.

The variety of our really helpful missionary literature is increasing steadily. It should be more consistently used by the clergy. Our publication department recognizes the dearth of up-to-date and interesting material about out domestic fields. I am authorized to say that the Board will welcome short accounts of our VIII Department work which can be published in pamphlet form. It asks you to write such and also to send to it or the Department Secretary any suggestions you may wish as to useful literature that might be brought out.

From our Coast ports go hundreds of travellers to Honolulu, Alaska, China, Japan and the Philippines. Would it not be good missionary work to see that they were furnished with correct account of the missionary fields they will surely see, and thus pre-dispose them to a kindly investigation?

I cannot close without an earnest appeal for the inauguration of a strong educational campaign. The new book "Japan advancing—whither?" is a question in concrete form that is interesting in its solution and will certainly produce the results we desire in increased enthusiasm and willingness to help.

I commend to your consideration the fine missionary magazine gotten out monthly by the Young Churchman Co., under the auspices of the Board of Missions, for use in the Sunday Sshool.

I ask your careful review of the suggestions in this report.

I must thank the Department through you its representatives for the cooperation so freely given in the past nine months and ask its continuance and your earnest prayers in the year to come that I may be enabled to serve in some little way the great cause for which the Lord laid down His life.

A memorial has recently been erected in Uganda to the three boy martyrs who, in the great persecution of 1885, were mutilated and burnt by order of King Mwanga. The memorial is in the form of a chapel connected with one of the boys' schools. Much of the work was done by the Uganda Christians themselves.

CONVOCATION OF SAN JOSE.

The attention of the clergy is called to the fact that the fall meeting of the Convocation of San Jose will be held on November 18th and 19th, in Calvary Church, Santa Cruz, the opening luncheon to be served at 12:30 p. m.

The general subject on Monday afternoon will be the Diocesan Cathedral, and at the evening missionary service the Bishop is expected to preach on the work in China.

On Tuesday morning there will be a celebration of the Holy Communion with a meditation for clergy; and after breakfast the Litany and another meditation open to the general public. Dean Gardner will give both meditations, and his work along this line has been found very helpful. It is hoped that this whole program will appeal to lay delegates to Convocation and induce them to attend in greater numbers.

On the afternoon of Tuesday the Woman's Auxiliary expects to hold a special meeting, possibly to be continued into the evening if sufficient enthusiasm prevails. Letters have been sent to the various branches, and the California heads of the Auxiliary are hoping to see this meeting a success. One of the chief speakers will be the Rev. Edgar Ealand of the Seamen's Institute, San Francisco. It is hoped that the clergy will plan to stay over for this meeting.

THE CHURCH MISSIONARY CALENDAR FOR 1913.

(Issued by R. L. M. Mission Study Class Alumnae of Philadelphia.)

The objects of the Calendar are threefold: to spread missionary knowledge, to arouse interest, and to secure daily intercessory prayer.

The edition of 1913 will consist of fifty-two pages of 9 x 12 inches, bound and suspended by a cord, one page for each week, each leaf turning back.

Contents.—The first week in January will be devoted to Missionary Study Class work; the second to the Woman's Auxiliary; the third to the United Offering; fourth week to the Girls' Friendly Society; and the fifth to the Junior Auxiliary and the Sunday School. Subsequent months will treat of the Missionary Fields, including—Chinese Mission: Missionary Districts of Shanghai, Hankow and Wuhu. Japan Mission: Missionary Districts of Tokyo and Kyoto; Domestic Missionary Districts of Southern Arizona, New Mexico, Idaho, Spokane, Eastern Oregon, North Dakota, South Dakota, Salina and Kearney. West African Mission: Cape Palmas District, Bassa District, Sinoe District; Domestic Missionary Districts of Cuba, San Joaquin and Nevada, Eastern Oklahoma, Colorado, Wyoming, Utah and the Mormons, Asheville, North Texas, Southern Florida, Alaska and the Indians, the Philippine Islands, Honolulu, Porto Rico, The Church at Haiti, Panama Canal Zone, the Missionary District of Southern Brazil. In December the impressions made by missionary work on prominent men of today will be quoted, and record made of progress in the winning of the world.

On each page the seven days will be grouped around the Prayer for the week. The Scripture text will be from the Gospel or Epistle for the Sunday. Colors of Church season and the Church Lessons will be noted.

It is with pleasure that we are able to state that the Calendar for 1913 will contain—

An address on The Purpose of Mission Study by the Rt. Rev. Philip Mercer Rhinelander, Bishop of Pennsylvania, delivered before the Alumnae, and not published elsewhere.

Mrs. J. Nicholas Mitchell will continue her valuable contributions.

Mrs. George C. Thomas will write of the United Offering.

Mrs. Thomas Roberts—The Girls' Friendly Society.

Of the Calendar for 1912, 10,000 were issued. The net proceeds, $500.00, were sent the Board of Missions to apply on appropriations. The issues for 1909, 1910, 1911 and 1912 aggregate 19,000 copies circulated, at a net profit of $1,700.00, all turned over to the Board of Missions. The distribution of the Calendar is world-wide, including China and Japan, Alaska, and the Isles of the Sea.

From Maine to California, clergy, Church workers, north, south, east and west, send encouraging postals and letters, witnessing to the interest and value of the Calendar. Would that it might be circulated in every parish and mission at home and abroad!

One of these Calendars will be sent free of charge to anyone sending in a new subscription to The Pacific Churchman. Orders taken at 30 cents each. Address 342 Howard Street, San Francisco.

Some World Circuit Saunterings

XIV.

Bethlehem—Jericho—The Dead Sea—The Jordan.

Tancred with a band of crusaders in 1099 made an especial circuit when on his way to take part in the Capture of Jerusalem, in order that he might set the standard of the cross on the walls of Bethlehem to signalize the birth of the Crusaders' Kingdom in the birthplace of the King of Kings. History soon showed the pathos of such a sentiment in the humiliating downfall before Saladin in 1187 of the century old Christian Kingdom of Jerusalem which in its harassed existence had already evoked from the pity of Christendom the byword "Christ's second crown of thorns." And a modern visit to Bethlehem associates with it that same pathos of failure in the Crusaders' dream, and quickens the sensitiveness to the fallacy of even trying to repeat the mistake of those first followers of Christ who would make Him fill the throne of an earthly ruler rather than that of a spiritual King. But it does more. It poignantly impresses the thought and imagination with the divisions in His spiritual kingdom which have worked such havoc in its power and progress. Around the recess in the grotto shown as the Chapel of the Nativity where the exact spot is supposed to be marked by the inscription, "*Hic de Virgine Maria Jesus Christus natus est*," there are fifteen lamps burning, but six of them are scrupulously assigned to the Greek Christians, five to the Armenian Christians and four to the Latin Christians and questions of mine or thine have at times so agitated the respective "religious" of those various adherents that scuffling and hand to hand belaboring with any weapon ready have excited the "scornful wonder" of the Mohammedan Turk and given him occasion to keep soldiers on guard there. The Mussulman policing the birthplace of the Prince of Peace to keep His followers from flying at each other makes a pitiful spectacle of the strife on earth where the message of Peace on earth was first published, and lamps lighting the cavernous recesses become feud irritants under the same skies which once blazed with the glory of the heavenly host as the light of the world was revealed to the shepherds watching in the fields still pointed out adjoining Bethlehem! It was a positive relief to have such trains of thought arrested by a touching picture upon which we came as we reached the spot. There is a large silver star let into the pavement just by the inscription and a little Russian boy was kneeling to kiss it as his father looked on with that settled expression of peace and joy that is noticeable in the rugged faces of so many of the Russian pilgrims. As the father anointed the boy's forehead the simple faith of it all and the indelible impression it must have made on the little one himself were welcome suggestions of larger realizations of the Prince of Peace to dissipate the immediate hauntings of a Christendom, "by schisms rent asunder." But when one considers the close contacts of the three bodies of Christians and the almost less than chalk-line boundaries to deprive them even of that security when "good fences make good neighbors," perhaps the wonder is there is not more of the unseemly clashing. As it is, the intonings of their various rites sometimes mingle in the ears of the visitors with many really harmonious notes of worship and belief, and it is something to see as one approaches Bethlehem what is so unique in that Moslem land, as one traveler has pointed out, that above the Church of the Nativity which is the joint property of Greeks, Latins and Armenians, stands out against the sky-line a Church tower and not a minaret! This Church itself with its antecedents associated with Constantine and Justinian has an interesting if troubled history and is noticeable for a very small entrance door which owes its restricted opening to a fear well grounded in the past of violent invasion. Some inscriptions of resolutions of the Council of Constantinople concerning the Godhead of the Holy Ghost and of resolutions of other Councils appealed to the saunterer as having an especial interest in the interior. In the association of Bethlehem with St. Jerome, that refugee from city distraction, and his translation of the Bible into Latin and other works, both a chapel and tomb hewn out of the rock under the Church are now, with what authority we cannot stop to enquire, identified with him. Bethlehem has among its inhabitants a good deal of business in making ornaments and curios of mother-of-pearl, wood, coral, etc., and the shop-keepers just off the plaza in front of the Church of the Nativity—many of whom have been at foreign expositions with their wares—in their rivalries and persistance for customers could make any body of energetic cabmen around the exit of an American railroad station green with envy.

The road to Jerusalem, the distance being some five miles and a half, has its reminders of Old Testament history in the so-called Tomb of Rachel, and Ruth and David must have seen the principal hill out-lines very much as they are now.

Quite different from the trip to Bethlehem was that to Jericho. Few American tourists can resist the expression, however antiquated, "Jordan is indeed a hard road to travel." "A more hot and heavy way it is impossible to conceive—between blistered limestone rocks, and in front the bare hills piled high without shadow or verdure," so one writer describes it. As it leads down to the *Dead* Sea it might be well called the *Killing* road for man and beast. The descent from Jerusalem over 2500 feet above the level of the Mediterranean sea is to the level of the Dead Sea itself nearly 1300 feet *below* the level of the Mediterranean. And we were at Jericho at a time to appreciate its intense heat. But withal the journey was one full of absorbing sight seeing and the only "bitter taste it left in the mouth" was that of a very cautious sip of Dead Sea water, "to see what it was like," and that left no manner of doubt that it holds in solution some five times as much solids as ocean water, and that the solid bitterness of the solution has a lasting power capable of developing a gustative antiquity all of its own.

Some hummocks which mark the site of old Jericho have been investigated by German excavators, but little of interest has been thus far found, and Elisha's Fountain, near the mounds, is one of the first places visited. It is difficult in the present "swimming bath" appearance of the waters from the spring to visualize Elisha casting the salt from the new cruse to" heal the waters," but the irrigation from this spring has much to do with the tropical flora of the neighborhood which includes among other things the *spina Christi* of the crown of thorns. The present village of some 300 inhabitants is not attractive though the hotels are fair. Ours was well beflagged, but I felt bound to ask the proprietor to revise the position of the stars and stripes in order to redeem our home country from appearing to hold out a signal of distress, the star-spangled banner unfortunately floating upside down, and suggesting that surely enough as a nation we had "Gone to Jericho!"

The afternoon drive from Jericho to the Dead Sea and then to the Jordan, covering in all some fifteen miles, was rendered less uncomfortable from the heat by an overcast sky and a breeze, and we were gathering impressions for a lifetime of Gilgal and Mount Nebo, the so-called Mount of Temptation looming up with its sky-line of walls, the monastery occupying the alleged site of John Baptist's habitation, the Mountains of Moab in the distance and other points, all associated with the "Wilderness of Judea." There is a spell of desolateness about it all, and as has been well said, "You begin to understand the influence of the desert on Jewish imagination and literature. It gave the ancient nations of Judea, as it gives the mere visitor of today, the sense of living next door to doom." A grateful interlude in the drive is to stand "On Jordan's bank" when the waters toss themselves merrily along under the trees with a swift current. This stopping point is called the place of the baptism of Christ and is much frequented by pilgrims. We dipped into the running stream and took away some of the water to be sterilized and prepared at Jerusalem, as is done for transportation home in small, especially decorated, canteens for use at baptisms. Our return journey up to Jerusalem began with a very early morning start to avoid the heat, and included considerable walking up the steeper places to "relieve the team." That afforded us the more deliberate opportunity to look back upon the Dead Sea

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and the plain and to note ruins of castles and aqueducts by the roadside. Then across the dizzy depth of a great ravine, supposed to be the Valley of Achor, clinging lichen-like to the rugged face of a cliff is the Greek Monastery of St. George, a sort of penitentiary for priests, a very achievement of ingenuity in solitary confinement. We tarried awhile at the only well for miles, known as the "Apostles' Spring" from the tradition that the Apostles drank of its waters on their journeys through these parts. But the half-way house, where horses and their carriage loads stop to rest, furnishes an hour of "entertainment for man and beast" all of its own. "Mine host" is a thrifty Hebrew who improves each shining hour with importunities to buy from his stock of antiques and curios and picture postals, and enlivens his motley guests with such badinage as offering to sell "salt from Lot's wife!" This Khan is in a region quite deserted, and the parable of "The Good Samaritan" becomes the more graphic from such a setting. It is as we may say in California, "an ideal place for hold-ups,' and before the time of Christ had been so infested with robbers that Roman soldiers had to patrol it to protect the travelers.

Nearing Jerusalem we stopped at Bethany, and there with the satisfaction of the general site visited the not so satisfactory placings of the tomb of Lazarus and sites of the Homes of Martha and Mary and of Simon the Leper. Then back to our hotel, and Bethlehem, Jericho, the Dead Sea, the Jordan, the Wilderness and Bethany had, by these journeyings, become vivid realities,—geographical, historical and Scriptural—as they never had been before.

WILLIAM F. NICHOLS.

From the Editor's Desk

Since the publication of sermons under "Pacific Pulpit," two of the clergy have sent us manuscripts entirely unsolicited. We wish that more would do likewise. Have you a message for the Church?

The editor and the clergymen co-operating with him in the effort to make this publication in every sense a success will be glad to answer any questions regarding the Church which may have proved puzzling to some of our readers.

With this issue there appears a column devoted to the work of the Brotherhood of St. Andrew in the Eighth Missionary Department which we hope will become a permanent feature. Mr. G. Frank Shelby, western traveling secretary is aiding us in this regard.

Cartoons may be very effective to aid in a political campaign, but we think them ridiculous when used to emphasize "the glad hand" to be extended to the delegates to a Church convention. One of these, featured with three elongated arms, appears in a recent number of the *Christian Evangelist* and is far from a credit to that usually rather sedate journal.

Battles have been raging again on this earth. Over in Europe they are trying conclusions with the Turk once more. Where are our courts of arbitration? Are these thousands to be killed, wounded, and suffering at home without a protest? The armies of Servia, Bulgaria and Greece are, as we write, on their way to make an already bloody war crimson with a greater carnage. The Balkans are on fire. Why all this waste?

Following our comment in these columns regarding "sermon advertising" we received an article and a letter from two clergymen of the Department touching upon this interesting subject. Last month we printed the article and on another page in this number the communication may be found. In this connection we are glad to say that the response to our request to readers to use the correspondence section is becoming more general.

We are all human and liable to error. Our printer is no exception, and he is not unlike other printers in the sense that he sometimes makes mistakes. At the request of Mr. Macon we print the following minor corrections in connection with his article of last month:

Column one, page six: "Shall look within ourselves and the Church" instead of "should look, etc.;" column two, page seven: "ratification of our loose, ineffective, etc.," instead of "rectification, etc.," and in column three of same page, "speak out loudly" appears for "speak out boldly."

We are glad to publish in this issue another contribution from our good friend "Occam," and we are in hopes that his name will appear appended to articles with greater frequency in the future. Like "Dominic" he proposes to give to us a few home thrusts once in a while and awaken our slumbering sensibilities. It is a most fortunate thing that we are able to enjoy the papers of these two writers and their opinions are being favorably commented upon, even by those who do not always agree with them. But softly, if we know them at all well, we can safely say that we do not think that on many things they would agree with each other.

This is the Thanksgiving number in the sense that is appears in the month of November and looks forward to that day set apart by the President every year for the people to give thanks to Almighty God for the great benefits that have been heaped upon themselves and the nation. It is a time when we are officially reminded that we are a Christian country, even though there are things happening in politics, in business, in international affairs and elsewhere that sometimes make us wonder, and even forget.

The United States of America has much to thank God for. Every year with our new discoveries in science, in medicine, with the betterment of our social conditions, our solving of the labor problems and our growing friendships with our neighbors we have more to be grateful for than we had the year before. It is fitting then that we give thanks, and it is proper that we should do it as a nation. But will we? President Taft, Governor Wilson, Colonel Roosevelt, which ever may have been elected, will without a doubt all be found in Church on that day at public worship, but we venture to say that throughout the length and breadth of the country the Churches will be more empty on Thanksgiving Day than they ever are on a Sunday in the heat of summer. Why?

On every side there is a feeling of sympathy for Colonel Theodore Roosevelt, shot down by the bullet of a would-be assassin on the night of Oct. 14 in the city of Milwaukee. It is a genuine feeling and comes from friends and enemies alike; it comes from the hearts of all those who deplore the fact that in this enlightened day such things can happen in these United States. Without speaking whatever of politics or of the great presidential campaign now being waged the country over it is but fitting that a tribute be paid to the man and the soldier who, when he had been wounded, roused himself to the defense of his assailant, and then with much more than ordinary pluck, proceeded on his way to the auditorium and insisted on delivering his speech, even though every moment might be precious to the physicians waiting to examine his injury. It came as a great shock to the nation, this shooting, and yet it is not without its lesson. We make no doubt that President Taft or Governor Woodrow Wilson would have acted as bravely under the circumstances, and the latter's stand that he would not take the stump against a fallen adversary is to be commended. Also the statement of William Jennings Bryan that the wounding of the former president should make no difference to the individual voter and should not influence him in any way has been echoed by the colonel himself, and we think it a proper attitude to take.

It was but a few short weeks ago that the editor in course of his official duties went to meet Colonel Roosevelt and accompanied his party on the trip to the Auditorium, San Francisco. The Colonel had spoken on his way over on the ferry of a desire to go to Church the next day, which was Sunday, and so when he stepped upon the platform and was invited by the Rev. I. N. Dodd to attend the service at the Church of the Advent, he tentatively accepted, and the next day saw him there, unostentatiously occupying a rear pew.

The rector of Calvary Church, Santa Cruz, has been invited to take charge of a large Bible class at the Y. M. C. A. He is giving a six weeks' course on the Gospel according to St. Mark.

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The Setting of Dissent.

The word "setting" is not here used to suggest that decline of Nonconformity of which we hear so much today from English dissenters themselves, but is used in the pictorial or dramatic sense. It is the old question of the Church of England and her enthusiasts. The Rev. Prof. G. A. Ross, one of the world's most famous Presbyterian preachers and scholars, takes a shot at Dissent as well as Establishment in the following words:

"The background of the Booth movement is the formal and ill-educated religious life of provincial England. The Church of England has magnificent resources upon which she can draw, if she cares, to give England an educated and zealous clergy; and in part she has nobly fulfilled her mission. Yet the utter lack of theological knowledge and of real religious earnestness on the part of many of her ministers remains one of England's curses. She is, in the provinces, as a result, continually throwing off groups of men and women who have felt imprisoned by her formalism; and the long starvation of their enthusiasm has made their Dissent, when it has organized itself, emotional, disorderly and sometimes hilarious."

As Mr. Masterman recently said: "Complacency, arrogance, cowardice, moderation and worldliness—these have been the besetting sins of the Church of England for three centuries; that is the verdict of greater men than I can ever hope to be."

Do note that word "moderation"!

Two Masters.

This clipping from the editorials of a Coast daily may start some clerical thinking:

"Now this is a secular newspaper, and editorially its general policy is not to discuss religious questions. But in the present instance, we shall depart for a moment from our custom and say, without reservation, that we hold that Professor Day, as a minister and teacher of the Church which ordained and employed him, should either have lived up to his contract or quit his position when he found himself no longer in harmony with the beliefs he had formerly accepted and apparently believed. The Presbyterian Church undertook no censorship over his conscience, but it did reserve the right to deal with him the moment he departed from Presbyterian teaching. Any man, in any position, can hardly hold it honorably when he is out of accord with both his employers and the conditons of his contract. Professor Day may be the 'broadest' man in the world, and he may be and doubtless is a very conscientious man, but he is clearly in the wrong when he deliberately seeks to use a position of great influence against the interests of the institution which gave him the position. The logical thing for Professor Day to have done when he found his views in the line of march with the higher critics, and out of step with the convictions of the Church which his pledge compelled him to hold and respect, was to have at once renounced his vows and quietly taken his leave. No man can serve two masters."

No—not even a "protestant Episcopalian"!

The Autumn Harvest.

All the "green things upon the earth"—at least those of the vegetable kingdom—are now yielding themselves unto the harvest. Along with them will probably be harvested a few tares, in the form of "Union Services" with the co-operation of Church clergy, the doors of their Churches meanwhile being shut. "Canon XIX," to be sure; but whoever thought that an occasion especially provided for in the Prayer Book, would be regarded as a legitimate "special occasion" on which to take advantage (?) of the Canon? Surely the framers of this piece of legislation, when they said "special occasion," intended something for which there is no provision of the Church, such, for example, as a G. A. R. Memorial, or a patriotic service on the Fourth of July. I believe these "Union Services" are on the decrease; but it will be interesting to watch for accounts at the end of this month.

Discovered.

Speaking of "Union Services" reminds me of that able advocate of Church Unity, Mr. Silas McBee. When the *New York Churchman* changed hands my stupidity did not discover what had become of the erstwhile editor. I wondered, for I could not conceive him as having retired. But an article in the Diocesan Magazine of Winchester, England, sets me right. Speaking of the Edinburgh Conference the Bishop says:

"Some who feared, not unnaturally, that it would be merely a 'Pan-Protestant movement,' and whose fears were not set at rest by our own plain language to the Conference and the extraordinary generosity with which our words were received, may be reassured by hearing of a step taken, on his own responsibility, by a leading member of the Conference, Mr. Silas McBee, of New York. He has nearly completed the organization of an Interdenominational religious Quarterly, in which different Christian points of view will be presented frankly and explicitly but without controversy, and in the service of a united desire for the unity of Christian people. For this, to which I bespeak your attention, he has secured the help, not only of many of our own best teachers, and of representative Nonconformists, but of distinguished and approved Roman Catholic writers."

Mr. McBee is found. May the Divine Blessing and Guidance rest upon his new undertaking.

For the Love of Mike!

This head is not written down in any irreverance to love, or language, or the Emerald Isle, but simply as a violent and most expressive explosion, suitable, without any regard to the meaning of words, to moments of strong emotion. Just read this "service(?) notice" from a California paper and see what you feel like saying:

"Buddhist Church, 1340 Kern street—English services every Sunday at 10:30 a. m. and 3 p. m., Dean Very Rev. M. Ichimura assists Rev. S. Harada, Rev. K. Tatsuguchi. English preacher, Rt. Rev. Bishop Mazzinianda. Sunday, Sept. 8, at 10:30, solemn high mass with English sermon on 'Ethics of Buddhism.' Afternoon at 3, vespers and benediction with English sermon on 'Kwanon Bosatsu, the Hindu Virgin Mary. The Ven. Rt. Rev. Bishop Mazzinianda, O. S. J., will preach at both services. Everyone welcome.

"No. 2—Truth Seekers' Society, Old Masonic Hall (K. P. Hall), I St., near Tulare—Sunday night at 7:30, religious service with sermon by Bishop Mazzinianda on 'Conduct.' Good music. Everyone welcome. Popular lecture Thursday night on 'Caste and Religions of India.'"

And this is America—the Christian land of the free, home of the brave, birthplace of compulsory and free public education, nest of the screaming eagle of liberty, freedom, equality and truth! Well, then, all together—"For the love of Mike"!!! When I was a boy, and anyone in the neighborhood had made an ass of himself, I used to hear the expression, "Well, I guess the Fool-killer hasn't been around here lately." If you should happen to meet him, and can get a word in edgewise before he hits you, just send him after the American "Truth Seekers" in "Old Masonic Hall," or especially the devout worshippers of "the Real Absence" in "solemn High Mass" at 1340 Kern St."

Alliteration.

A clergyman once mouthed a mighty missionary masterpiece on the text, "Millions for Mammon; mites for Messiah." Touching topic; tremendous text; powerful preachment; profound philosophizing; surely a striking sermon. Unfortunately I didn't hear it, but I heard another man make fun of it. No doubt there was a bit of mock-heroic, (there often is in the speeches of Pullman-car-missionaries), and a generous display of "foreign-field" pyrotechnics. Yes, no But after all, speaking solely of the text, it seems to me that our alliterative hero just about sized up the situation. And if any clerical reader wishes to preach on this text, he need fear no pen-prods from Dominic. Bend the bow of your lips, and let loose the string of your tongue—"Millions for Mammon; mites for Messiah"! And you might well quote the following "poem" as having something to do with the method of gathering the mites and the consequent scarceness thereof:

A PRAYER FOR A BLESSING.

(*Suggested by Modern Church Methods.*)

"O Lord, I come to Thee in prayer once more,
But pardon if I do not kneel before
Thy gracious presence, for my knees are sore
With so much walking. In my chair instead
I'll sit at ease and humbly bow my head.
I've labored in Thy vineyard, Thou dost know;
I've sold ten tickets for the minstrel show;
I've called on fifteen strangers in our town,
Their contributions to our Church put down.
I've baked a pot of beans for Saturday's spree;
An old-time supper it is going to be.
I've dressed three dolls, too, for our annual fair,
And made a cake which we must raffle there.
Now, with Thy boundless wisdom, so sublime,
Thou knowest that these duties all take time;
I have no time to fight my spirit's foes,
I have no time to mend my husband's clothes.
My children roam the streets from mörn till night,
I have no time to teach them what is right.
But Thou, O Lord, considering all my care,

Wilt count them righteous and wilt heed my prayer!
Bless the bean supper and the minstrel show,
And put it in the hearts of all to go.
Induce the visitors to patronize
The men who in our programme advertise.
Because I've chased these merchants till they hid
Whene'er they saw me coming—yes, they did!
Increase the contributions to our fair,
And bless the people who assemble there,
Bless Thou the grab-bag, and the gipsy tent,
The flower table and the cake that's sent.
May our whist club be to Thy service blest,
Our dancing party gayer than the rest.
And when Thou hast bestowed these blessings, then
We pray that Thou wilt bless our souls. Amen."

For Bishops (?)

The following warning found in a secular paper bears upon the subject of rummage sales:

"*Episcopal husbands* will do well to put what few clothes they may need again under lock and key until after Saturday."

O, for a change of Name!

DOMINIC.

The Eighth Missionary Department

DIOCESE OF LOS ANGELES.

Rt. Rev. J. H. Johnson, D.D., Bishop.

Dean McCormack has returned from his vacation spent in Canada.

The Rev. Ralph P. Smith, rector of St. Thomas' Church, Sioux City, Iowa, has been called to Trinity Church, Redlands, California.

Final papers in connection with the purchase by the Diocese, of the Good Samaritan Hospital were signed on October 17th.

The Rev. David Todd Gillmore, curate of St. Paul's Pro-Cathedral, Los Angeles, has resigned and accepted a call to St. Michael's Church, Anaheim.

The Rev. Rufus S. Chase, former rector of Emmanuel Church, Wakefield, Mass,. has been called to the Church of the Messiah, Santa, Ana, California.

The Rev. Charles F. Blaisdell, rector of Trinity Church, Redlands, has resigned, and accepted a call to the rectorship of St. Philip's Church, St. Louis, Missouri.

The address of the Rev. Henry J. Camp has been changed from Riverside to 1111 E. 28th Street, Los Angeles. He is at present one of the staff of St. Luke's Church, Los Angeles.

The Good Samaritan Hospital has acquired the magnificent property of the Columbia Hospital, through the work of Bishop Johnson. The new institution is one of the finest equipped in the West.

The Rev. Henderson Judd, Bishop's chaplain and for many years registrar of the Diocese, reports 630 confirmations for the year just closed, as against 577 given by the secretary. In fourteen years the difference in the figures is 517. Incorrect parochial returns are said to be responsible for the discrepancy, and the registrar's figures are generally taken as correct, so that for this period there would seem to have been 7175 confirmations.

DIOCESE OF OREGON.

Rt. Rev. C. Scadding, D.D., Bishop.

St. Matthew's Mission, Portland, is building a new parish house.

The first meeting of the Northern Convocation of the Diocese was held in Grace Church, Astoria (the Rev. G. F. Rosenmuller, rector and dean), on September 25th and 26th. As this is the largest convocation of the three newly created convocations, because it includes the city of Portland, it had been thought that it would be the best, and while the attendance of the clergy was not large, the papers and discussions were up to the mark set by the meetings of the other convocations.

DIOCESE OF OLYMPIA.

Rt. Rev. F. W. Keator, D.D., Bishop.

The Rev. M. J. Bywater of St. John's, West Seattle, has established a kindergarten in connection with the parish.

The Rev. E. B. Collier, the new rector of St. Luke's Church, Vancouver, Wash., was instituted by Bishop Keator on October 13th.

During the summer a new chancel has been built for All Saints' Church, Dunlap (the Rev. Sidney James, rector).

The Bishop of the Diocese instituted the Rev. Wood Stewart as rector of Epiphany Church, Seattle, on Sunday, September 29th.

DIOCESE OF SACRAMENTO.

Rt. Rev. W. H. Moreland, D.D., Bishop.

The Church people at Chico are practically camping out with their rector, the Rev. E. A. Osburn, awaiting the completion of their new church. Services are being held in a hall.

A banquet was tendered to the rector of the Church of the Ascension, Vallejo, the Rev. John Barrett, on October 7th, to celebrate the twelfth anniversary of his ordination.

The new St. Luke's Church, Woodland, was formally opened with special services on September 29th. Bishop Moreland and a large number of the Diocesan clergy were in attendance, and took part in the service.

New art glass stained windows made by Ingerson & Glaser, San Francisco, have been placed in St. Paul's Church, Healdsburg, and have added much to the appearance of the edifice. The Rev. R. L. Macfarlane is the rector of the parish.

DISTRICT OF ALASKA.

Rt. Rev. P. T. Rowe, D.D., Bishop.

Trinity Church, Juneau, has formed a Boy Scout's club and the members are very enthusiastic.

Chicago has just sent another missionary to Alaska, in the person of Miss Ruth Stayner, who started for Anvik during the last week in September.

DISTRICT OF EASTERN OREGON.

Rt. Rev. R. L. Paddock, D.D., Bishop.

A parish house is soon to be built at Bend, Ore. The Rev. O. H. Jones is the missionary in charge of this section.

Early in November Archdeacon Percy Webber is to hold a Mission at St. Stephen's Church, Baker.

Rev. J. Neilson Barry, rector of St. Stephen's Church, Baker, received word during the month of the death of his father, Major R. P. Barry, at his home near Warrenton, Va., after an illness of several months. The blow to Mr. and Mrs. Barry is particularly severe, as Mrs. Barry spent last winter in the West Indies and England in travel with Major Barry, and he was taken ill about the time her husband joined them soon after the return to Washington.

Major Barry was born in New York 72 years ago. He enlisted in the Civil war with the Seventh Regiment of New York. He was promoted to Major of the Sixteenth United States Infantry for courage on the field of battle.

The funeral was held from the family church, St. James Church, at Warrenton. There was a full choir at the church and at the cemetery a detail of the National Guard fired a salute over the grave. Taps were sounded jointly by the local bugler and a regular army bugler who was sent for this purpose by a special order of the Secretary of War. The casket was draped in a flag, and the ceremonies were very beautiful. There was a large attendance of friends.

DISTRICT OF HONOLULU.

Rt. Rev. H. B. Restarick, D.D., Bishop.

Ten years have passed since the American Church became responsible for the Hawaiian Islands. They have been years of splendid progress. The work already done has been conserved and developed. The drooping spirit of the Church people has been revived, invigorated, organized and set to work. Probably in no other field of the American Church has so much been accomplished in so short a time. The number of clergy and stations have more than doubled. The count of communicants has increased three times, and the contributions from the field itself more than four-fold. The Church property has increased from $101,000 to $510,000.

DISTRICT OF SAN JOAQUIN.

Rt. Rev. L. C. Sanford, Bishop.

Bishop Graves is now engaged in work at Coalinga, and services will be held every Sunday morning.

The Rev. Charles Hitchcock begins his work as rector of St. Paul's Church, Bakersfield, the first of this month.

The boys of St. Paul's Church, Bakersfield, have organized a chapter of the Knights of King Arthur.

We do our best to please both as to price and excellence of the accomplished task. There are those who return again and again because they feel that our best is the best for them.

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DISTRICT OF THE PHILIPPINES.

Rt. Rev. C. H. Brent, D.D., Bishop.

The Rev. Frederic Charles Meredith has declined his election to the rectorship of the American Cathedral at Manila, Philippines Islands, and has taken up work under Bishop McKim at Tokyo, Japan.

DISTRICT OF SPOKANE.

Rt. Rev. L. H. Wells, D.D., Bishop.

Holy Trinity Church, Spokane, has installed a new Altar and Reredos.

A new pulpit has been installed at All Saints' Cathedral. It is the gift of Mrs. G. O. Foss.

The Bishop, assisted by the rector, the Rev. J. G. Robinson, recently laid the cornerstone of a new Church to be erected at Pullman.

The Rev. J. C. Black, Curate of Epiphany Parish, Chicago, has resigned to accept work in this jurisdiction.

It is reported that Bishop Wells will retire from active work, handing in his resignation at the meeting of the General Convocation next year.

In All Saints' Cathedral, Spokane, recently, Bishop Wells confirmed the Rev. Matthew J. Stevens, a Methodist minister, and Mr. Leslie C. Hill, a candidate for orders in the Presbyterian Church. The candidates were presented by the dean, the Rev. William C. Hicks.

Brotherhood of St. Andrew

The sixth International Pacific Coast Conference was held in Victoria, B. C., October 11th to 13th. Like its predecessors, it was both a time of spiritual refreshing and a training school in the practical work of soul-winning. The addresses were very earnest, straight-forward presentations, in all of which there rang out clear and true the spiritual note. The Rev. Dr. Gowen, rector of Trinity Church, Seattle, led the men both at the Quiet Hour, Friday morning, and at the Preparation for the Corporate Communion, on Saturday. He proved himself a strong spiritual leader, and on these two occasions contributed much to the success of the Conference.

A feature of the Conference was the address of Mr. Arthur C. Newill of Portland, Oregon, on "Our Responsibility for the Boy." The mothers and fathers of boys had been invited to attend this session, and they, together with the regular delegates, listened with interest and profit to the telling address given by Mr. Newill out of an experience of 25 years in boys' work.

Other speakers were the Very Rev. A. J. Doull, M. A., Dean of Columbia; the Rev. E. V. Shayler, rector of St. Mark's Church, Seattle; the Rev. W. H. Bliss, Canon of All Saints Cathedral, Spokane; the Rev. F. H. Graham, rector of the Church of Our Saviour, Nelson, B. C.; the Rev. H. T. Archbold, rector of St. Matthew's Church, Spokane; Capt. Arthur P. S. Hyde, U. S. A., Ft. Flagler, Wash.; Mr. R. W. Allin, General Secretary of the Laymen's Missionary Movement in Canada; Mr. J. A. Birmingham, General Secretary of the Brotherhood of St. Andrew in Canada; Mr. James M. Ewing, President of the Seattle Local Assembly; Mr. Fred Irvine, Nelson, B. C.; Mr. G. Ward Kemp, Seattle, and Mr. G. Frank Shelby, Western Field Secretary of the Brotherhood in the United States.

The Corporate Communion on Sunday morning was at this Conference, as in all Brotherhood Conferences and Conventions, the climax, the central feature. The Dean of Columbia said that not since he had been Dean had he witnessed such an inspiring sight in the Cathedral as this Corporate Communion—for once the altar thronged with men. One of the very pleasant features of this Conference, year after year, is the mingling of the Canadian and the American Churchmen. It has promoted such a splendid feeling of fellowship and brotherhood. The Spokane men came to Victoria with an insistent invitation to the Conference to meet in the Hub City of the Inland Empire next year. Their invitation could not be declined, and already the Spokane Brotherhood has taken steps to insure that the 1913 Conference shall not fall a fraction below the high standard set in Victoria and in other cities that have been hosts in former years.

Seattle.

On November 12th Trinity Chapter, Seattle, will celebrate its 15th anniversary. This Chapter has in many ways a splendid record of work. The present director is Mr. Geo. H. Plummer, formerly a Brotherhood leader in Rochester, N. Y. This Chapter has six Lay Leaders, who maintain services each Sunday at five different points in and near Seattle. Mr. Burton, the veteran Lay Reader of the Chapter, has done a faithful and effective work at Georgetown, where a new Church has just been built. This Church has been paid for in full and was opened October 6th.

Redmond is another point served, and there also a new Church was recently built. At Portage, a third point, a new Church is in prospect, the site having been donated and the local men being ready to give their services in helping to build. A Japanese mission is also served by one of the Lay Readers in this Chapter. In all this work the real leader is the rector, the Rev. Dr. Gowen. Each mission is visited periodically either by him or by his curate, and the development of the work and the securing of the new buildings has all been done under his direction.

Chehalis, Wash.

The members of Epiphany Chapter, Chehalis, Wash., are faithful in doing the regular hotel work of inviting the traveling public to the services of the Church. However, in bringing the hotel manager's four children to baptism the Chehalis men have discovered another kind of hotel work which pays good dividends in results. The men of this Chapter do much personal work and in entering the homes of people near the Church have recently found several families of Episcopalians. These people considered themselves quite securely hidden until discovered on the scouting expeditions of the Brotherhood men. Now the children attend Sunday School and the parents attend the services of the Church.

Idaho.

Idaho is at present one of the bright spots on the Brotherhood map. New Chapters have been recently organized in Nampa, Caldwell, Pocatello, Lewiston, Coeur d'Alene and Moscow. The Bishop and clergy are very actively co-operating in the effort to plant the Brotherhood in all the parishes throughout the District.

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Editorial

DEPARTMENT CONSCIOUSNESS.

By the organization of the eight Missionary Departments and by the machinery with which they are endowed, the Church has shown her consciousness of the need of some more or less administrative unit between the Diocese and the General Convention. It now remains for these Departmental units to develop self consciousness in order that they may the more effectively meet the needs for which they were organized. We cannot speak for the other Departments, but Number Eight is fast evolving from the subconscious.

And it seems to us that there are three agencies, partly responsible, and partly remaining to be used in this development. The first, of course, is the Council. Herein since we are all human, will be done some unwise things, while other measures will be advocated and never come to the birth; things will be said in haste, one sided views will be expressed, and ill digested theories propounded. But these things must needs be. The Departmental child must outgrow its swaddling clothes, and ultimately wisdom will be justified of her children.

There are two other agencies, at present diocesan in their nature, which have a part to play in this process, even though they should remain purely and forever diocesan institutions. We refer to the Church Divinity School of the Pacific, and to the Training School for Deaconesses. Of the latter the Warden recently reported that there were four students at the present time, and that the fact that none of them were communicants of the Diocese of California, proved that the School was more and more meeting the needs of the whole of the Eighth Department.

And it has always been the aim of the Bishop of California that his Divinity School, in supplying "western-trained men for western work," should touch the life of a vast region outside the local Diocese. We, therefore, venture to suggest to the Reverend Clergy that before sending their men or women candidates to eastern schools they give serious consideration to the institutions here in the Eighth Department. Which also applies to the choice of private Church schools for boys and girls.

ALL SAINTS.

The observance of All Saints' Day, little as many realize it, is one of the strongest evidences of our unity with the Church of all the ages past, as with the present, and, we hope, with the future. No man can understandingly keep All Saints' Day and regard himself as a member of a protestant sect. The significance of the festival is Catholic in every sense of the word, of time, of race, of place. Its great idea is the unity of all Christians, living and dead, of all ages, countries, and races in Christ, and the future perfection of that bliss in Heaven. The festival was first instituted about 610 A. D., when the Pantheon in Rome was turned into a Christian Church and appropriately dedicated to the "Blessed Virgin and all Martyrs"; but Christian love and the sense of the Communion of Saints soon widened the scope of the commemoration to include with the martyrs the whole army of faithful and valiant souls, and those dear to us by ties of kindred and affection. The Eastern Church observes the day, though in a slightly narrower sense, on the first Sunday after Pentecost, i. e., our "Trinity Sunday." One result of what is popularly included in "the Reformation' was the deprivation of ultra protestants of the Christian consolations of this Holy Day. Let us love it well.

ALL SOULS.

We too have suffered loss. Men, whom many of us will now agree were over-zealous reformers, struck from the Anglican Calendar the Festival of All Souls. In our whole Communion it lacks rubrical authority, but the heart of the people cries out in its very common, and increasing, observance. While this Festival dates only from the tenth century, we may yet safely say that, as to pray for the dead is historically known to be one of the oldest of Christian practices, so we part company with the Christianity of the purest ages of the Catholic Church if we neglect or abandon this duty in public and private worship, especially in connection with the Holy Communion. "Remember not, Lord, our offenses, *nor the offenses of our forefathers.*" And since even the Saints enjoy not yet the bliss of Heaven, but anticipations in Paradise; so let us pray God to "hasten the number of His elect"; and that they, and all souls, may be special objects of His ministering love. All Saints' Day is one of triumphant joy and expectation. All Souls is the day of humility, when, conscious of our own failings and of "those who have gone before us," even though "with the sign of faith," we not only give chastened thanks for the Saints, but especially pray God's mercy on *all*, at least for those souls departed this life, in the true Faith of His Holy Name. "May the souls of the faithful departed, through the mercy of God, rest in peace." "Thanks be to God."

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Sententiae

The Church papers share the fate of most papers. They are likely to be pretty dull during the summer months. There is not much "doing," and it is hard to get up a really stirring controversy. This past summer, however, the secular papers have had their usual quadrennial blessing in the Presidential campaign . Three great conventions, to say nothing of two minor ones, have taken their place in history. A new party has been organized. The most striking figure in modern political life has not only returned from Africa to lend a hand in social and political reconstruction; he has dashed into the forefront of the battle; he has campaigned from the Atlantic to the Pacific; he has narrowly escaped death at an assassin's hand, and it is hardly too much to say that it is around his standard the fiercest fighting rages. That may be an unduly Western view of the matter. A clever observer traveling down across the Rockies towards the Coast remarked the other day that in New York no one was paying much attention to the third party as of national importance. In the State under Straus' leadership it could not be ignored. He admitted, however, that the Progressives of the West had really some ground for thinking that whatever vote they may poll they are actually succeeding in forcing the battle to their ground or, to put it in another way, in defining the issues.

Morals and Politics.

Now this definition of the issues is of immense interest to every Christian man; for the great change which has come over the face of the political world in the last two decades is a change which is directly due to the pressure of Christian sentiment. The time was in the memory of many voters when the moral bearing of political issues was almost entirely ignored. Men discussed the tariff as an economic question. They were after "Prosperity." They spelt it with a big P. They fought the Trusts in the interests of competition with a hazy notion that competition being the life of trade meant Prosperity, and they must have it. Elections turned upon the interests of business, not upon the interests of humanity.

All that is changed. The issues of today are recognized as social, and that means moral, issues. They are summed up in one great issue: humanity. The Progressive party takes its stand frankly upon the platform that it is the interests of the common people which it comes to serve. The other parties have come to see that they must take the same stand. They are quite ready to assert with the Progressives that the thing of supreme importance is the welfare of humanity, that the interests of persons, not of property, count most. They are quite right on that point. All the parties are right; but the astonishing thing is the length of time it has taken Christian people to see this.

One may be a good Christian and feel that any one of the parties—Republican, Democratic, Progressive, Socialist or Prohibition—has found the right way of serving humanity; but one cannot be a good Christian and believe that any property interests are superior to personal interests, or that any questions are solely political and economic. All political and social questions are ultimately moral, and it is the political duty of every Christian to make his decisions in politics only after he has weighed the moral bearings of the matters upon which he has to vote. In the decision, so intricate are many of the questions, there may be the widest differences. It is perfectly conceivable, impossible though it seems to many of the Progressive orators, that a good Christian may be a Democrat, a Socialist, or even a Republican. It is not conceivable that he comes to his decision solely because one or the other party promises to benefit his business the most.

That brings us to a much-argued question. It is one that has engaged the pen of a number of distinguished and, if the truth must be told, a still larger number of undistinguished gentlemen during these past dull months. It appears to be of perennial interest. That will, perhaps, excuse a boldness in the attempt to throw any new light upon a subject which the President of the House of Deputies and Admiral Mahan and a score of others have so fully illuminated. There seems to be a failure to make a clear distinction between the Church in her official capacity and individuals who represent not only the Church, but themselves. The difference between the Church and a sect is very plain. The Church includes, or ought to include, all kinds of people. A sect is a sect precisely because it includes in the main just one kind of people. It is sometimes put forward as a reproach to the Church that such a body as the Unitarians has been so uniformly identified with the most advanced social movements; whereas the Church seems to lag. But that is no reproach, for that is exactly the thing the Unitarians must do. They exist for the very purpose of being radical and progressive. They do not expect other kinds of people to be among them. They are analogous to a political party.

The Church and Public Questions.

But the Church is not analogous to a political party. She is analogous to the nation. She includes conservatives and radicals alike. She must register her forward progress in the understanding of the application of Christianity to life slowly, by the conflict of views, by the gradual testing of experience. On this account she is definitely limited in her official action upon social and political questions. She can reasonably be asked to act only in so far as the great bulk of her people are ready to act. The minority has a right to protest if a narrow majority forces her to a stand on some political issue which they disapprove. They can claim that their conscience is as keen, their understanding of Christianity as clear, and their love of their neighbors as true as that of the majority. The majority have no right, as Christians, to ride roughshod over such a sentiment.

An example or two will make the position plain. The conscience of the Church is pretty sensitive on the Divorce question. There is practically no difference of opinion among Churchmen as to the need of legislation which makes both marriage and divorce more difficult. There would seem, therefore, to be no reason why an ecclesiastical convention should not be asked to endorse proposed legislation tending in that direction. There is not likely to be any difference of opinion except on minor details. Everyone recognizes the importance of the principle and is ready to ignore the details

In the same way the Church may ignore any small element in her membership which would support race-track gambling. Her leaders may take it for granted that she must oppose child-labor. They may assume that she will support movements for arbitration and permanent international peace. The last illustration shows, however, just how much of a real problem faces the leaders of the Church in this whole range of her life.

Good Men on the Wrong Side.

Last winter when the arbitration treaties with Great Britain and France were before the Senate, the Church had a good example of the slowness with which Christian men see the logic of their own faith. Every one knew that good men like Admiral Mahan and Mr. Roosevelt shared with the editor of the *Outlook* the curious delusion that the way to contribute to international peace is to build big navies and that the way to make arbitration effective is to stop using it at the very point where it might really prevent fighting. But it is doubtful if any of the friends of peace had the least idea of the extent to which this pagan darkness still overshadowed the Church. Resolutions proposed in Diocesan conventions were attacked. Men claimed that the principle of arbitration was all right, but to support these treaties was to go quite outside the field of legitimate activity of the Church. One well known preacher, if we remember correctly, went so far as to preach a sermon (highly commended by a great Church paper) in which he uttered the astounding proposition that for the Church to urge the adoption of these treaties was an attempt to direct statesmen in their duties, which the Church had no right to do. *Ultra vires* was a phrase used in the New York Diocesan convention in opposition to a resolution of endorsement. And so from New York to California, wherever the Church was asked to endorse these treaties, opposition sprang up.

Now, if we have rightly estimated the limits which the very nature of the Church impose upon her action, we must admit that these gentlemen, hopelessly behind the times though they are, and hopelessly wrong on the main point (as we shall see in a moment), have nevertheless a right to be heard. Their judgment and their conscientious scruples must be respected. They are good men. They help to compose the membership of the Church and until they have been led forward a little further it is not fair to them for the Church *in her official capacity*, to take a stand which they believe is not warranted. It is not fair to them, and it may be further added that the moral weight of the Church's utterance is enormously diminished unless it is practically unanimous.

On the other hand, these good men are hopelessly wrong on the main point. It is the very business of the Church to lead the way in social reconstruction. It is her business to exhibit the application of Christianity to life. It is her work to guide her members. That is, of course, recognized by practically all Churchmen just until the application crosses some cherished personal view. We do not find these good men opposing corporate and official action on the divorce question. We do not find them opposing the principle of arbitration. They forget that the divorce question is only one of the many "social" questions. They forget that the principle of arbitration was opposed by good men not many years ago. Would anyone oppose the Church taking action

against the duel? We remember that Christian men sixty years ago were proving the righteousness of slavery from the Bible, and preventing the Church taking action upon the *principle;* yet today we do not believe that any of these good men would oppose a resolution committing the Church officially and corporately against human slavery.

We have watched this whole matter with great interest for a good many years and have come to the conclusion that most of the cry against the Church going into politics springs from those who fear that the Church's application of Christianity to life will cross their own judgment. Such good men are quite justified in asking the Church to withhold judgment officially until a larger unanimity is reached, but let them not forget that it is the very business of the Church to apply Christianity to life. She has always done it. She always will.

OCCAM.

The Diocese of California

On September 29th, Christ Church, Alameda, celebrated the fortieth anniversary of its founding.

The Convocation of San Jose will meet in Calvary Church, Santa Cruz, Nov. 18 and 19.

The Church of the Holy Saviour, Santa Clara, celebrates its forty-second anniversary November 2d. The Rev. A. W. W. Darwall is in charge.

The ladies of the Guild of All Souls' Church, Berkeley, gave a supper on September 27th, in the Parish House. The Guild is planning a sale for November 15th.

The Rev. G. C. Golden has resigned his charge, St. Andrew's Church, Oakland, and has accepted a position on the staff of Grace Church, New York. He will enter upon his new duties early in Advent.

Mr. Hugh E. Montgomery was ordained to the Diaconate on Saturday, October 26th. He will continue to look after the work among boys, but will also have charge of the Sunday School at the Pro-Cathedral.

The Diocesan House is being enlarged without much expense as the result of the efforts of the Rev. W. E. Hermitage and some of the students of the Church Divinity School, who have taken off their coats and gone to work with a will. The boy's club room will thus be enlarged and there will be two additional rooms.

The choir of the Church of the Saviour, Santa Clara, gave a most successful performance of "The Military Girl," an operetta, in the high school auditorium on two evenings during the month, the proceeds going to the church. Fred Carlyle, of the University of California, assisted in making the presentation possible.

The Church of the Advent, Oakland, celebrated with special service the reopening of the Church building on October 13th, after a period spent in renovating. The entire edifice has been cleaned and new carpet laid. The Rev. William H. Wheeler, rector, and his faithful parishioners have worked hard to bring about these improvements.

Last Sunday, October 27th, St. Mark's Church and All Souls' Chapel, Berkeley, were consecrated by Bishop Nichols. St. Mark's is the Bishop Kip Memorial Church. The Bishop was consecrated on St. Simon and St. Jude's day, 1853. This fell on Monday (October 28th), but for convenience the services were held on Sunday. At 11 a. m. St. Mark's was consecrated, and the consecration of All Souls' followed at 3 p. m. In the evening a vesper service was held at St. Clement's.

The Cathedral Mission of the Good Samaritan, San Francisco, is making large preparations for the annual fair to be held on Nov. 13, 14 and 15. There will be booths galore, each with some special novelty, while on every evening there will be an extra feature in the way of entertainment. As the church is a Diocesan Mission it is hoped that from all parts of the city people will attend and any contributions in the way of articles will be much appreciated. The Mission is located at the corner of Twenty-fifth street and Potrero avenue.

The Rev. F. H. Church, of the Cathedral Staff, who has the oversight of the non-parochial Missions of San Francisco, appeals for helpers. Two teachers are urgently needed for St. Barnabas' Sunday School in the Excelsior District on Vienna Street, near Persia Avenue, at 10 a. m., and also a consecrated young layman to assist in the development of the work among boys.

Teachers are needed in the "True Sunshine" Mission Evening School at 966 Clay Street, near Powell, and also at the Oakland Branch at 320 Fifth Street, Oakland. The schools meet on Monday, Tuesday, Thursday and Friday (the Oakland school also on Wednesday) evening, from 7:30 to 9 p. m.

Mr. Church would also like to have the names of musicians, reciters, monologists, et al., who would be willing to be called upon occasionally to assist in social entertainments in the various missions. Volunteers will kindly address Rev. F. H. Church, 1217 Sacramento Street.

The Convocation of San Francisco will hold its fall meeting at St. John's Church, Oakland, November 12 and 13. The following program has been sent out by the secretary, the Rev. Frank B. Church:

Tuesday, Nov. 12, at 8 p. m.

Evening service with two twenty-minute addresses, at each of the following churches, on the topic: "Thy Kingdom Come," "The Need of the World"; (a) At home. (b) Abroad.

Christ Church, Alameda, Grand Street and Santa Clara Avenue. Rev. Henry Swift, Chaplain, U. S. A.; Rev. G. Marshall Cutting.

Church of the Advent, East Oakland, 16th Street and 12th Avenue. Rev. H. S. Hanson.

Good Samaritan, 11th and Oak Streets. Rev. J. Wilmer Gresham, Rev. Thomas Parker Boyd.

Trinity, Telegraph Avenue and 29th Street. Rev. H. Cowley Carroll, Rev. Edgar A. Ealand.

St. Matthew's, South Berkeley. The Ven. John A. Emery, Rev. Arch Perrin.

Wednesday, November 13th.

9:00 a. m.—Holy Eucharist and Devotional Hour. Rt. Rev. Wm. Ford Nichols, D. D.

10:30—Organization and routine business.

11:00—"The Missionary Work of the Convocation and Methods of Raising Money." Archdeacon Emery.

11:30—Reports of missionaries.

1:00—Luncheon.

2:15—Conference, "Discipline in the Church." (a) In the Early Church to A. D. 800, Rev. R. F. Hart. (b) In the Protestant Episcopal Church in U. S. A., Rev. C. L. Miel. Discussion.

4:30—Evening Prayer.

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A TRIBUTE TO SISTER MARY.

Because of her long association with the writer in the work at the City and County Hospital and the old Almshouse and later Relief Home, the suggestion that I write something of the late Sister Mary comes very naturally from our good Bishop. For some eighteen years it was my privilege to see Sister Mary's faithful ministrations carried on day by day in those great institutions, and for nearly half that time in St. Luke's Hospital also during my chaplaincy there, relieving me very largely of personal attention to the female patients and inmates. The most notable feature of Sister Mary's work among the sick and afflicted was a quiet faithfulness to duty on the lines as she herself had marked them out for her guidance, as she passed from room to room and bed to bed in her visits, so quiet and unobtrusive that her presence in a ward would scarcely be known save to those by whose side she sat, talking or reading or praying with them in tones so low that even they in the beds on either side might be quite unaware of her being there. Many a one was impressed, instructed and comforted by those devoted ministrations.

But it was at the time of the great calamity of April, 1906, and during those weeks of stress and confusion immediately following that Sister Mary showed the most characteristic and heroic side of her nature; for as soon as she could get there after the blow had fallen she was at her post in the women's wards of the hospitals and the almshouse, and so continued almost on schedule time afterwards. Nearly every day she could be seen picking her way along the desolate, torn and blackened streets of the burnt city—it must have been over two miles from where she lived—for there were no cars running, to reach the hospital, and her wearying ward to ward and bed to bed visits on arriving there, and then the walk back to her home. And I never heard her speak of it as a hardship or of the great fatigue it must have caused in one of her age. Sister Mary lived very abstemiously, denying herself all such little comforts and allowance even as her small income might have permitted her, in order that she should be able to provide simple delicacies for some of those to whom she ministered in the hospital, or at their poor homes, or aid in the burial of one whose dying might be relieved of the dread of the potter' field or a dissecting room. And so it was that after her own death it was found that she had saved up and left to the Bishop as corporation sole about $2,000, the income from which should be used for the burial of poor communicants of the Church in Iona churchyard—thus having the "poor disciples" for whom she had given her life-work in her mind to the last. Sister Mary had been an honorary associate member of the Guild of St. Barnabas for Nurses for many years, and was one of the most regular attendants at its monthly meetings.

And now, in the Paradise of God, we may think of her as among those quietly resting and waiting in peace to hear the joyous words: "Come, for I was sick and ye visited me."

D. O. K.

October 17, 1912.

Sister Mary of the Order of the Good Shepherd, died at St. Luke's Hospital, on September 5th, after an illness of nearly five months. The funeral was held at St. Paul's Church, Bishop Nichols and the Rev. W. E. Cowper officiating.

For thirty-two years Sister Mary labored efficiently for the Church on the Pacific Coast. Arriving in Portland, Oregon, in 1880, she took charge of the Good Samaritan Hospital there. Later on she opened a hospital in Los Angeles, which was taken over by the Diocese, and became the Hospital of the Good Samaritan. She came to San Francisco in the early nineties, and from that time engaged almost continuously in parochial and institutional visiting, the latter under the direction of the priest in charge of City Missions work.

Always untiring in devotion to her work, Sister Mary continued her faithful visiting until it became a severe tax upon her physical strength. Many people will remember her gratefully for the help she has given them.

May she rest in peace.

The Woman's Auxiliary

President, Mrs. Louis F. Monteagle, 2516 Pacific Ave., San Francisco.

Vice-Preisdent, Mrs. J. O. Lincoln, Church Divinity School, California and Taylor Sts., San Francisco.

Secretary, Mrs. A. M. Lawver.

Acting Secretary, Miss M. A. Hawley, 528 27th St., Oakland.

Recording Secretary, Miss Kate W. Stoney, 3294 Jackson St., San Francisco.

Treasurer, Mrs. Lloyd M. Robbins, 2203 Sacramento St., San Francisco.

Treasurer United Offering, Miss Lena Gibbs, 3565 Washington St., San Francisco.

Secretary of Junior Auxiliary, Miss Rachel R. Best, 30 Rivoli St., San Francisco.

Secretary of Babies' Branch, Mrs. W. F. Nichols, 2515 Webster St., San Francisco.

Secretary of Missions Study Classes, Mrs. C. Edward Holmes, Belvedere

Correspondent of Church Periodical Club, Mrs. Gaillard Stoney, 3294 Jackson St., San Francisco.

During the temporary absence of Mrs. Lawver, Miss M. A. Hawley will act in her stead, and may be found at Diocesan House, Tuesdays from two o'clock to four. Telephone number, Oakland 7406.

Mrs. Lawver's address is 5222 Washington Ave., Chicago, Ill.

Mrs. Lawver requests that all Auxiliary correspondence be addressed to Miss Hawley.

The November Diocesan meeting will be held at St. Luke's Church, Monday, November 4th, at two o'clock. The address will be made by Archdeacon Emery. The Branches are asked to tell at this meeting what they can do for the Christmas boxes.

Thursday, November 7th, at three o'clock, there will be a gathering of women of the Convocation of San Jose to meet Bishop Nichols and Mrs. Monteagle. It is hoped that not only every Auxiliary Branch in the Convocation, but the Guilds as well, may be represented, so that new missionary enthusiasm may be carried to all the parishes and missions.

The Alameda County Branches will meet at the Church of the Advent, East Oakland, Thursday, November 14th, at two o'clock, when it will be a pleasure to meet Mrs. Monteagle. The speaker will be announced later.

The Junior Auxiliary is planning to supply with Christmas presents and Christmas tree ornaments the True Sunshine Missions in San Francisco and Oakland, the Japanese Sunday School, St. Barnabas Mission, Excelsior, and the Sunday School at Pioche, Nevada. Any Junior Branch willing to undertake any of this work will please write *at once* to Miss R. R. Best, 30 Rivoli Street, San Francisco, who will furnish lists.

Junior Branches recently organized, which have not yet reported organization, are asked to send Miss Best the date of organization, number of members, name and address of leader and day of meeting.

Miss Best is ready at any time to visit Branches by appointment.

United Offering Service and Meeting.

The annual United Offering Service was held in Grace Pro-Cathedral on Monday, October 7th, at 10:30 a. m., the Holy Communion being celebrated by the Bishop, assisted by Archdeacon Emery and Dean Gresham, and the sermon preached by the Rev. Dr. Harrison.

At the close of the service the regular monthly meeting was called to order by the President, just returned after her long absence. Mrs. Monteagle expressed her pleasure at being at home again, and told how the Auxiliary had been in her thoughts and the Auxiliary prayers had been said in every part of the world where she had gone. She brought affectionate messages from Mrs. Lawver, whom she had seen in Chicago, and from Miss Crosby.

Roll call showed ninety-nine present, representing twenty-five Branches. Minutes of the previous meeting were read, but the Treasurer being absent there was no report. The United Offering Treasurer announced the offering $845.02, reading the amount given by each Branch, this bringing the total for the two years up to $2,000.

Miss Hawley reported the box work, and how, after considering what was needed in the Diocese, it had seemed best to ask Miss Emery for some outside. Miss Emery had sent three lists from which two were selected and one returned.

Mrs. Lincoln spoke of the death of Sister Mary, who had been an Auxiliary woman, and had for years done such faithful work.

It was stated that the matter of the Seaman's Institute would be brought up at the next meeting.

There being no further business, Mrs. Monteagle said the closing prayers and the Bishop pronounced the benediction.

The Rev. Louis French, for nearly forty-nine years rector of St. Luke's Church, Noroton (Darien), Conn., and in the 81st year of his age, died suddenly on Sunday, September 29th, after having officiated in his church at the morning service.

A very large congregation greeted the new rector of St. George's Church, Stuyvesant Square, on Sunday, October 6th, when the Rev. Karl Reiland began his rectorate.

The Church Missionary Calendar for the coming year has just been received from the R. L. M. Mission Study Class Alumnae, Church, House, Philadelphia. It is really a valuable work.

Pacific Pulpit

THE JOY OF THE MINISTRY.

Preached Recently at All Saints' Church, Palo Alto, to Celebrate the Anniversary of Ordination by the Rev. D. Charles Gardner.

Fifteen years ago today I knelt before my Bishop to be ordained to the ministry of Christ's Church.

What ordination meant to me I dare not attempt to tell. Personal history is interesting only in biography; autobiography is an impertinence except from the famous.

Suffice it to say that God's good providence led me through years of youthful sin and folly to an act of self-consecration which brought peace and joy to my life, and gave me privileges and opportunities for which I shall ever be thankful. I spent the years of my diaconate in San Francisco, ministering to the good people of St. James' Mission, whose devotion is still one of the pleasures of my life.

Immediately upon my ordination to the Priesthood I came to Palo Alto, taking charge of this Church, then a mission under the care of my good friend, the Rev. Mr. Parsons of Menlo Park.

Very soon the Mission became a Parish and I was elected its first rector.

For fourteen years it has been my happy lot to live in this community. My work in this Parish led to the chaplaincy of the University, but my life and affections are so bound up with All Saints' that I am devoutly thankful for the privilege which permits me to celebrate in my old Parish, and among friends, the fifteenth anniversary of my ordination.

I.

One chord vibrates through all the long years—a sense of the joy of the ministry. I have been singularly blessed. I have never had a quarrel, never an angry word, never a serious vexation, in my work as a minister of the Church. But the joy of the ministry is not negative. It springs from the work.

I know the average man on the street has a poor opinion of the ministry.

To many men and women the Parson seems to be merely a conventional adjunct to decent civilization. A "Preacher" gives tone to the town; it is nice to have him preside at marriages; he seems quite necessary at funerals; giddy people who sit near him at dinner say: "Now I must be good." If he is prudent he maintains a meek and mild attitude in relation to public matters; and he is kept humble on a salary generally less than the wages of a well paid bricklayer.

I am thankful that this is not the Church ideal of the ministry. My own experience has taught me that the thoughtful Churchman has great reverence and respect for the ministry and I can attest that I have received always and everywhere proof of the world's regard for the work of the ministry, and for the Church whose minister I am.

The work of the ministry is to win men to the love and service of God in the fellowship of Christ's religion; to purify the common life of the community, to relieve the sufferer, to comfort the mourner, to train up the young to walk in the footsteps of the Prince of Peace; to minister in spiritual things to the people of the Church and the community and to lead in all efforts for social betterment.

Brethren, with all due respect to the critic, that is a man's job, and I know no trade, no calling, no profession so privileged, so exhausting, more fascinating, more diversified in its opportunities, more vital to the moral and spiritual good health of the individual and the community than that of the ministry.

II.

The first business of the minister is to teach. I wish the Church would restore to the minister his teaching function. In view of the neglect of morals and religion in the curriculum of the Public Schools, the Parson should supplement the instruction of the home, by teaching the children of the Parish the elements of Biblical History, the story of the Christian Church, the meaning of the Christian Religion and the Church Catechism. These things are necessary for their soul's health and never more so than the present, when old sanctions are fading, old philosophies dying, and when materialism is laying its deadening hand on every department of human life.

I have felt more joy in teaching youngsters in Sunday School, young men and maidens in Confirmation and in Bible Classes, than in any other part of my work, not even excepting preaching. Preaching is an exalted and exacting function which has its rare joy, but which has also constant terror and profound difficulties.

There is a personal quality about a decent sermon, a draft upon a man's own life and spiritual experience which few of you, I fear, appreciate.

The best sermon is the experience of a man's heart, rather than the work of his head.

Of course I anticipate the obvious criticism that few sermons display either intelligent study or spiritual experience. Well, let me say first that "he who preaches twice on Sunday prates once," to quote the learned Bishop Andrews. And again: Do the laity encourage or value intellectual work in sermons? The old-fashioned sermon was a serious literary effort. Now the world looks to the magazines, and alas! that most horrible product of modern civilization, the Sunday newspaper, for its intellectual pabulum and "kindly requests" the preacher to make his effort short. Brevity is the soul of wit, but unless the preacher be a genius and his congregation unusually intelligent it is impossible to preach a good sermon in twenty minutes.

At its best a sermon is a message. The preacher is a herald. His theme is one of profound importance and sometimes of deep solemnity.

It is a joy to preach, especially in a place like this where the intellectual atmosphere is keen and bracing, and one feels the challenge of intellectual alertness and sometimes philosophical skepticism. To keep the torch of truth aflame when the winds blow, this is work with joy.

The most exquisite pleasure of an ordinand's life is that associated distinctly with his priestly office—the ministry of the Sacraments, the ministry of reconciliation, the restoration of penitents, the winning of the wayward of the flock back to the shelter of the fold.

Sacerdotal pride, any sort of priestly caste, is to me wrong. Even the proper joy of the ministry in its deeper solemnities is constantly chastened by the sense of one's utter unworthiness to be the minister between God and man. Above all men appointed to serve, the minister needs most the prayers of his people lest he fall.

Teaching, preaching, the conduct of public worship and the administration of the Sacraments are the public exhibitions, so to speak, of the Clerical function.

But the minister's work is not ended in study, or in the pulpit, or at the altar.

The joy of the ministry is the joy of daily service in the community.

What tales I could unfold of clerical experience in this little town, and in the cloistered quiet of the University; tales with all the elements of comedy, drama, and tragedy, tales of a ministry which has often included the functions of the doctor, lawyer and the police.

But these tales can never be told. They are locked in my breast with the confessions of sin and shame, failure and folly, doubt and fear.

If I could tell you these stories of the private experiences of a Clergyman's life you would think me romantic.

You do not know—none of us know—how the other half lives.

Just at this moment I am that ignominious personage—a mere substitute for your Rector—and yet as a mere substitute, this very week past, I have been engaged in six cases—one involving poverty and distress, another legal action and a man's rights, another sickness following accident, another a girl's shame and dishonor, another tragic grief, another a silly girl's future,—not one case connected with the Parish. Proof that the Church serves the community. And here may I relieve my mind of one wicked tendency; may I say how very tired I am when poor deluded people say to me: "Yes, of course Sunday is the Clergyman's working day." As if we loafed six days in the week—"invisible six days in the week and incomprehensible on the seventh."

And I want to add this: These cases are typical. They come to every honest hearted minister. In their solution the Parson needs your constant help and financial aid. You have an alms box, but it is a disgrace to the Parish. First, it needs a new cover and second it needs to be used. Of course the Parson may go to the individual parishioner and ask for alms to relieve special cases. The parish should show its desire to serve the community by establishing a definite charity fund, and a charity organization for the care of such cases in the Parson's discretion. Many cases of poverty, suffering, sorrow and shame need a woman's wit, a man's business sense, a doctor's skill, and long years of patient devoted service. The laity must help the Padre.

It is the function of the Church not only to build up the faithful in the fear of God and in the life of the Spirit, but to serve the world, to heal the broken-hearted, to help up those who are down. Social service has its hardships, its disappointments, its vexations, but it is full of opportunities to the man who loves his fellow creatures and understands their faults and failings.

Pastoral work in the Parish is always a joy.

Who better than the Parson can enjoy the intimacy and charm of the home life of his people?

Who knows better than he the spiritual qualities of his parishioners?

Who recognizes more clearly the dignity of human personality, the courage, the poise, the patience of those in grief or under shame or suffering. Who better

than he can see the glory, the success, the happiness of the peace of the godly life?

What joy it is to watch the dawning bliss of human love; to see young men and maidens plight their troth in marriage; to hail the consummation of their happiness in the gift of children; to see the glow of love about the home and on the face of God's good faithful people.

But oh! there are whips that sting. As when a comparative stranger to you calls up and says: "My father is dying, pray for me that he may be spared."

Then you realize that some good soul has faith in your goodness. Someone, perhaps, who has lost the art of prayer and thinks that you will be heard at the throne of grace if you plead with God.

In such an experience one's hardness of heart, one's lack of faith, one's neglect of prayer are all rebuked. I go to my knees in very shame.

Alas! I fear as I talk to you of the joy of the ministry it seems to you vague. I dare not try to make it real because I should violate confidences. Only this I have desired to emphasize: The ministry is an order of service; it is part of God's design to better His world; it is a part of Christ's own plan for the extension of His Church; it is a human office with grave limitations and high dignities; it demands and needs your prayerful support and the co-operation of every loyal Christian who believes in and loves the Church.

I have been retrospective. May I look forward and say what I wish to see in this parish of my earliest clerical love?

I have day dreams for the future. I want to see in this charming church yard a buff sandstone Gothic church and hear from its tower the music of bells.

Believing as I do most earnestly in the duty of this parish to the Church students in the University, I want to see appointed a Student Pastor as assistant to the Rector. And more important than either, I want every parent, guardian and godfather or godmother to do what may be done with tact and discretion to point some of the boys of the parish to the ministry as their life work.

Conscious of my own limitations and grave unworthiness, I stand here this morning to publicly acknowledge my thanks to God for the great privilege of His service. I attest its joy; I urge its claims and here in this place consecrated by years of blessing, I ask your prayers and I pray for you that God may bless and prosper you every one and lead you ever more and more into the light and joy of His Peace.

General Church News

Among the Chinese delegates to the recent conference of the Anglican Communion, which organized the Holy Catholic Church in China, were an ex-Buddhist priest, an ex-Mohammedan and an ex-Taoist priest.

Once again the Church has made a substantial increase in its missionary giving. At the close of the fiscal year, September 1st, it was found that contributions towards the apportionment exceeded by $75,000 the record for the previous year. Congregations as well as the Woman's Auxiliary and the Sunday Schools, have each increased the amounts contributed. Even this record, however, does not quite meet the obligations for the year. For the last four years there have been recurring deficits, of which the present one is the smallest. They now amount to nearly $200,000.

The following domestic dioceses and districts, arranged by departments, have the honorable record of having given their full apportionment: Massachusetts, Rhode Island; Pennsylvania; Virginia, West Virginia; East Carolina, Florida, North Carolina, South Carolina, Asheville; Montana, Kearney, North Dakota, South Dakota, Western Colorado; West Texas, Eastern Oklahoma, New Mexico, North Texas; Alaska, Arizona, Eastern Oregon, Honolulu, Idaho, The Philippines, Utah; and in the foreign field, Africa, Brazil, Cuba, Hankow and Shanghai.

On September 18th in Sioux Falls, the Rev. George Biller was consecrated Bishop of South Dakota, becoming thereby the successor of Bishop Hare and Bishop Johnson. Mr. Biller spent five years in missionary work in Oklahoma and five years more in a very different though equally difficult mission field, among the crowded tenements of New York. For the last four years he has been dean of the cathedral at Sioux Falls.

The committee charged with the duty of selecting the preacher for the opening service of the General Convention of 1913 has invited Bishop Jaggar to serve, and he has accepted the appointment.

DAN G. TUTTLE,
Presiding Bishop.

At a special meeting of the Council of the Diocese of Dallas, held in St. Matthew's Cathedral, Dallas, October 8th, the Very Rev. Carroll M. Davis, Dean of Christ Church Cathedral, St. Louis, was elected Bishop Coadjutor. Dean Davis was born in Campo Seco, California, September 9, 1857. He received his primary education in the grade schools, and in 1875 entered the University of California. He was graduated with the degree of B. A. in 1879, taking his M. A. degree in 1882.

The death of the Rev. Charles William E. Body, D. D., D. C. L., professor emeritus at the General Theological Seminary, occurred in Burlington, Vt., on September 20th, at the age of 61 years. Dr. Body had been in ill health for a number of years, having been obliged to retire from his professorship in 1906 by reason of that fact.

The death by drowning of the Rev. John Moncure, D. D., city missionary of Richmond, Va., is reported. He was also on the staff of the *Southern Churchman* and was Virginia correspondent for *The Living Church*. Dr. Moncure, with his colored servant who was also drowned, was fishing in Chappawamsic Creek, between Widewater, Stafford county, and Quantico, on Thursday afternoon, October 3rd. He had been out for half an hour and when only fifty yards from the shore the boat was suddenly upset. The servant sank immediately and Dr. Moncure made an effort to save him. Finding, apparently, that this was impossible, he at length commenced swimming for shore, and had covered half the distance when he reached shallow water and stood up, calling for help. While exhausted he was seized with a sudden attack of heart trouble and fell into the water. A number of persons from Fredericksburg, who were near at the time, heard the cries and made desperate efforts to rescue him, but they could do nothing. They went to work, with others, and recovered the bodies.

A tablet to the memory of Major Archibald Willingham Butt, who died heroically on the Titanic, in endeavoring to save the lives of women and children, was unveiled in All Saints' Chapel, University of the South, Sewanee, Tenn., on Thursday, September 28th. The ceremonies were under the auspices of the Sewanee Chapter of Delta Tau Delta, of which Major Butt, a Sewanee alumnus, was a member.

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GENERAL BANKING BUSINESS TRANSACTED. NEW ACCOUNTS INVITED
SAFE DEPOSIT VAULTS

The Church and Social Service

Eighth Department Council.

It is fine to discover that so large a place was given to Social Service in the deliberations of the Eighth Department Council. Probably what was said and what took place will be recorded elsewhere, so for the present this writer will leave it alone.

The Race Track.

There is only one way to effectually prevent gambling on races and that is to prevent it in all forms. Whenever one little loop-hole is made then the whole stream of gambling finds a way through. California is fortunate in having had for about two years a statute that absolutely prohibits race-track gambling and all forms of book-making and pool-selling. The present statute was passed after a fight lasting many years. It seemed as though it would be impossible to succeed, but at last the bill was signed. One of the methods used was the influence of voters on their representatives at Sacramento. Now the race-track interests in pursuit of their own interests are attempting to get the people to practically set aside the statute that their own wishes have enacted.

The Initiative Petition.

Whatever may be the ultimate decision of the people of the States on the Pacific Coast, the present condition regarding initiative petitions and direct legislation is woefully inadequate and dangerous to public interests and morals. The present list of enactments to be voted on in California is sufficient evidence of this danger. For instance, the people throughout the State have in large numbers signed a petition for an "Act to prohibit book-making and pool-selling * * *" Most people might think that such things were permitted in the State, and many have put their names to the petition because someone handed it to them at one of the primaries. Even a San Francisco editor was caught this way. But not all, like this editor, have found out how they were trapped. He has most unmercifully denounced the whole thing. The race-track interests have spent about a hundred thousand dollars to undo what cost the Anti-Racetrack Gambling League about seven hundred dollars two years ago.

Election Day.

It is unfortunate that the people are to vote on so many matters directly referred to them at a time when their interest is so absorbed with a presidential campaign the like of which has not been seen for several years. Not merely are there candidates for the Chief Executive, but there are candidates for Congress and for the State Legislature to be considered. In the midst of this great excitement the people of California will also have to read over and consider a little book of about thirty pages. This book gives them the text of the measures to be voted on November 5th. How many of the voters will read this book, and how many will understand half of what they read? The writer of this article does not expect to read the book through, do you? But, Gentle Reader, he does want you to take his word for it that the initiative petition beginning, "An Act to prohibit book-making and pool-selling," is in reality an act making it legal for people to bet on the races. It legalizes one method of betting, and so opens the door to other methods. Read the following letter, which Mr. Webb, who is leading the fight against the petition, has so kindly let me use:

"National Surety Company.

"San Francisco, Cal., Sept. 26, 1912.

"Mr. Earl H. Webb, Attorney-at-Law, Mills Building, City.

"Dear Sir: As a representative of a company guaranteeing the honesty of officers and employees, I view with great alarm and consternation the attempt to again open the race tracks with the certainty that if opened gambling on the result of the races will again be in full swing.

"Since the abolition of the race tracks in California there has been a great decrease of fidelity losses, so much that practically all premium rates covering officers and employees have been reduced materially. Take, for instance, rates on banks: When the race tracks were running the rate in California was $4.00 per thousand—the present rate is $2.50 per thousand. I could give you the entire list of the different classes of bonds, and the reductions, but do not think it necessary as the rate quoted gives a very good example of rate reductions.

"If the race tracks are opened again, the surety companies for their protection will serve notice to all parties bonded that if found at a race track their bonds will be cancelled forthwith, as no surety company can afford to take the extra hazard caused by the race tracks, and carry the business at present rates.

"Yours truly,

"F. L. Gilbert, Vice-President."

Get Busy.

If it were a matter in which politics is directly concerned, the writer would hesitate to urge you to vote "NO" in this matter of the book-making and pool-selling prohibiting (?) act. But as it isn't, he has no hesitation, and he furthermore urges you to do what you can to wake up the people around you. Don't go to sleep and then wonder why the people of the State of California have done this thing! They will do it if you do not tell them the truth. Write to your friends and talk to them. If this act is to be voted down, you must help. The race track people are awake.

The morals of a people are their chief asset. Horses are not so important, even though they may be needed for military purposes. Besides, if Uncle Sam really needs horses he can start a stock-farm or get the University Experiment Stations to help him out. It is a sad day when the sport of kings becomes the sport of Mutts.

W. R. H. Hodgkin.

Commemoration of Henry Martyn.

October 16th marked the centennial of the death of Henry Martyn. It has been said that next to the name of Raymond Lull, the great-hearted missionary to the Mohammedans in the thirteenth century, the name of Martyn stands out in the annals of the Christian Church as a pioneer in the evangelization of the Moslem lands. Going to India in 1806, Henry Martyn was the first of the long line of messengers commissioned by the English Church Missionary Society and other bodies to preach the Gospel among the Moslems of India, Persia, Arabia, Afghanistan, Egypt and Africa. Though at times he gave way to the depression caused by what seemed to him an almost hopeless task, and though he died alone and almost forgotten, Henry Martyn, by his heroism and devotion in the face of overwhelming difficulties, has won for himself a foremost place among the pioneers of the Kingdom. By his work as a translator of the Scriptures, by his labors and journeyings, by his faith and zeal and prayers, perhaps most of all by his tragic death, the influence of Henry Martyn has been felt throughout Christendom for a century, and will continue to be felt so long as the highest qualities of manhood are appreciated.

ADVENT IN THE SUNDAY SCHOOL.

The season of Advent is at hand with its opportunity to deepen in the minds of our children the reality of their religious belief and practice, as members of Christ's body, the Church—a reality touching the inner life which should make for spontaneity in outward works. The Church in this season in her collects and epistles sets before us the basic facts of our religion. There is the teaching for the first Sunday in Advent, of the fundamentals of the creed:—Could not all older children learn the collect for that day? There follows teaching concerning the use of the Scriptures; of the power of the Church in action, through the ministry; and of the coming of the Holy Ghost, by whom all means of grace become operative: the whole a summing up of Christian belief, and of the means to live the Christian life.

And this Advent teaching is in preparation for Christmas—Christmas, the birthday of the King: when we commemorate His coming in humility, His coming to be our Saviour; and when we look forward to His coming in Majesty, His coming to be our Judge. The clarion call of Advent is, "Prepare ye the way of the Lord," and the reason for it is Love. "God so loved the world that He gave His only begotten Son." The youngest child may look forward to Christ's Birthday in pure love and thanksgiving, and may be taught to bring the gift of its love to the Holy Child in the Manger, and other gifts for His sake and to make Him known. For older children, "Make straight the way of the Lord," with relation to Missions and to the Second Advent, will add a keen sense of the duty of Christian activity. For those who are confirmed comes the thought of preparation for the Christmas Communion, "Every valley shall be exalted, and every mountain shall be made low." There must be a putting off of sin and a putting on of good resolution in the individual life, without which words of love are as nothing, and missionary activity is without foundation. And in the mind of every pupil may be aroused a sense of the duty and the privilege of being in Church on Christmas Day. The birthday of our best friend is at hand; we will visit Him in His house, and there offer Him our songs of praise and our gifts—ourselves, our souls and bodies—on the day itself.

The children of St. John's Sunday School in Los Angeles have given, we believe, the largest Advent offering per capita in the Eighth Department. It is the custom there for the children to give to Missions of their choice from time to time throughout the year, then at Advent and at Lent the money then remaining in their treasury is added to the sum gathered during the season itself, and all goes for the Advent or Lenten offering.

At Fowler, in the San Joaquin District, no offering is taken in Sunday School while the children have their Advent or Lenten boxes at home, but each Sunday they are reminded of the boxes and asked to tell of the object for which they are collecting.

The annual service of intercession for Sunday Schools was held October 13th at 3:30 p. m., at Grace Pro-Cathedral.

After the special Litany used on this occasion, the Bishop gave an address, using for his subject the words, "Pray and Ponder." He emphasized the tendency of the child to ask, trust and act, and how perfectly the Church meets this tendency in the Lord's Prayer, the Creed and the Ten Commandments. He also spoke of the need of teacher and parent to ask and trust to God for guidance in the teaching of the children entrusted to their charge and of acting upon the inspiration given them by that asking and trusting.

He gave a word of encouragement to the teachers for their work in the past, and a forward look toward what he hoped would be accomplished by the Church in teacher training in the future.

It is to be hoped that the attendance at this service will increase with every coming year, as nothing can take the place of the united intercessions of teachers and clergy for this great work.

MORE ABOUT CHURCH ADVERTISING.

Editor Pacific Churchman:

Your paper recently has had a number of articles, one of which was an editorial, if I remember rightly, that might have appeared under the general heading, "Some Modern Pulpit Topics." It seems to me that this is a very timely "topic" in itself.

Glancing through the columns of various of our Saturday and Sunday papers, all of recent issue, I have noticed the following sermon topics that were given a more or less wide public announcement:

"Pigs Is Pigs," "Backsliding Heifers," "California Day and California Democracy," "The Peril and Possibility of Our People," "Remember Another Man's Wife," "The Mending of the World's Social Unrest," "New Longevity of Humanity," "The Religion of an Unbeliever," "Drop Your Bucket Where You Are," "Review of a Popular Novel," "Three Kinds of Socialism," "Psychology of Woman," "The Splendid Surprises of the Beaten Track," "Is the Memory Immortal," "Old Fool—Young Fool, Which is the Bigger Fool?" "Popularity," "What to do When You Owe Money," "The Young Man's Dream," "The Dead Hand of the Past."

There are but a few topics of this character, selected at random from among some of the leading dailies of our State, and such as each week are announced to the public reader. If the ministers who are responsible for the same kept within a reasonable distance of the topic, what soul-uplifting and character-building thoughts they must have left with their hearers!

But, very seriously, one is appalled at the dearth of anything of any real value to a sin-sick soul, suggested by the wording of these "Sermon Topics." What wonder that so many serious-minded, busy men avoid the Church!

Some pulpits seem to suggest "yellow" as much as do some newspapers, and with a good deal less excuse for doing so. If a "Christian" teacher has nothing to offer his hearers save that which appeals to their love of the sensational, or in some instances, to a morbid curiosity, then he is foredoomed to failure. If he has something better than that, he will never succeed in imparting it by any such method.

One is reminded, in this connection, of the Master's parting injunction, "Feed My Sheep," and of the famous Apostle's words, "We preach Christ crucified," and is prone to ask how either one can be done under such sensational topics or by some of the many methods so commonly practiced the country over.

An Interested Reader.

The Rev. Frank Arthur McElwain, D. D., was consecrated Suffragan Bishop of Minnesota at the Cathedral of the Merciful Savior, Fairbault, Minn., on October 30th. Those who officiated were:

Consecrators: The Presiding Bishop, the Bishop of Minnesota, the Bishop of North Dakota.

Preacher: The Bishop of Minnesota.

Presenters: The Bishop Coadjutor of Missouri, the Bishop of Wyoming.

Attending Presbytery: Rev. A. R. Van Meter, Rev. E. E. Lofstrum.

Master of Ceremonies: Rev. A. A. McCallum.

DIED.

Robert Peabody Barry, formerly Major 16th, U. S. A. Born in New York City 1839. Died at Clifton Farm, near Warrenton, Virginia, October 9th, 1912.

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Literature of the Day

Autobiography of Robert Gregory, Dean of St. Paul's, with Notes by Archdeacon W. H. Hutton, B. D. Longmans. $2.00 net.

In the first place it is unspeakably good to have a life worth telling about boiled down into one volume of 269 pages, and further to have the larger part told in the manly outspoken fashion that marked the whole career of the Dean. He was not a man of letters like his immediate predecessors—Church, Mansel, Milman—but of strong, vigorous action. From sixteen to twenty-one he was a bound apprentice in a mercantile house at Liverpool. Archdeacon Hutton says that at twenty-one the partners offered him a joint partnership worth about twenty thousand dollars a year. He refused, saying he was going to be a clergyman, and the encouraging reply was, "Well, you are a fool." His father was a Wesleyan, but he (Robert) could not accept the prominent doctrine of their teaching "that acceptance of the belief that Jesus Christ died for me" would change his position from a child of wrath to an accepted child of God. This seemed altogether inconsistent with what Christ had wrought for the salvation of mankind," and he asked, "If a change of mind was all that was needed for salvation, why could not a change of mind on God's part have sufficed to secure what was needed by man?"

He says distinctly that the Oxford Tracts for the Times taught him how to die unto sin and live unto God. "The present generation knows little or nothing of those Tracts—scorns them as dry bones if accident brings them within knowledge, but that they moulded such a man as Dean Gregory into shape and use is a very eloquent witness to the same life in them."

It must have been a curious world, that early Victorian period. Pastors and masters had little or no consciousness of obligations. Gregory's matriculation was after this pleasant fashion: "Translated first line of the Anabasis, examiner shut book, passed him and offered this amazing advice, 'Now, Mr. Gregory, I have only one thing to say to you—that I hope you will do just what you like while you are here.'" Well, he did, but his likings were guided and vitalized by the Movement, and by the pervasive influence of Newman above all.

We have not space for further analysis, but the effects of his Oxford training were clearly seen in the redemption of St. Paul's Cathedral from the slovenly, incredible irreverence, neglect and loathing of reform on the part of the governing authorities. A picture of the Cathedral in 1840, during Holy Communion, shows a bare, ugly east end, half a dozen or so of choristers lounging in the stalls, and some visitors evidently viewing the building. When Gregory was made a Canon of the Cathedral he plunged at once into a whirl of reform. His business training was a powerful factor, his stern determination to get things done, and above all his dominant, intense spirituality carried him through all obstacles. Of course the accession of Liddon, Lightfoot, with Church as Dean, made the reformation the success it proved to be. Still a very great deal is due to Dean Gregory, and the book is an extremely interesting, well-told record of how the thing was done and of a life worth knowing about.

Sources of Religious Insight. Josiah Royce, Ph.D., L.L. D. Charles Scribners Sons.

Anything from the pen of Professor Royce has both the unmistakable note of distinction and the compelling force that insures reading of it by the thoughtful searchers after truth to whom alone his writings appeal. The amateurish skimmer of superficials who seeks gain of knowledge and sharpening of insight by a process of external absorption that makes no demand on brains will not be likely to persevere with this or any other of the Professor's books, because the mental exertion of assimilating them only results in much fatigue and little gain. That is because the reader is of the millions that seek acquisition by miracle that will supply deficiency of intellect to follow reasoning and lay hold of the truth to which it conducts. It is not that the style is hard or involved, quite the contrary, whatever defects there may be do not reside with the author. He states his purpose very clearly: "My limited undertaking is to consider in company with you the sources of religious insight, not the contents of any one religion. You will understand therefore that when I define religious insight as insight into the way of salvation, I use the word salvation in a sense that I wish you to conceive in terms much more general than those which certain Christian traditions have made familiar to you." He goes on to ask his hearers to "Dissociate the idea of salvation from some of the settings in which you have usually conceived it." It is no easy process to detach the mind utterly, completely from the forms of faith it has been trained to accept and to which it may have been well content to give its assent, in the main at least. It is not a real question whether anyone can by any means whatever effect that separation and arrive at the point Tennyson describes as "Sitting loose to all forms of faith but contemplating all." But at all events it may be a good thing to seek for what one may term the primal faith before it has run into the hardening moulds of formulas embodying the precision of theological definitiveness. It is always good for professional men, even for students of religion, to try to get down to the roots of things and also to learn in what aspect the truths they teach appear to the other man—even to that useful but rather used-up man in the street. Therefore Professor Royces' book is to be welcomed and to those who have insight it will bring its own reward, however apart the reader's point of view may be from the author's.

Revelation and Its Record. W. W. Guth, President College of the Pacific. Sherman, French & Co., Boston. $1.25 vol.

The objective of this very clever work is mainly to point out what needs continual insistance in these days, not merely the fact of a divine revelation, but the faculty that inheres in it of adjusting itself to the spiritual necessities of every succeeding age. That which is old is thus always found to be new, and seems to be born anew in the heart of each hearer through the illuminating influence of the Holy Spirit. Yet in the teeth of this fact there arises in these days a clamour for new gospels suited to this century, and as demand creates supply, we have the professors and teachers of what they term a "new theology." The Deposit of Faith was given once and once for all, and therefore a new theology is absurd in name and is only a name covering an extremely baseless pretence.

Primitive Church Teaching on the Holy Communion. Dean Goulburn, Longmans. 70c.

Scarcely a generation ago, Dean Goulburn was a familiar sound in households of the devotional moderate sound Angelican type, and his "Thoughts on Personal Religion" was to be found everywhere. Deservedly so, for it is thoroughly good work, and it is a wonder that no one has thought of reprinting it in a cheap form. This book is the Appendix to the author's Commentary on "The Office of the Holy Communion," also a remarkably good book. There is nothing novel nor very striking in this Appendix, but it is full of good wholesome counsels well-fitted to the deepening and intensifying of the spiritual life.

Land of Our Dreams and Other Verse. F. A. Peehl. $1.00.

Althea or The Morning Glory. Rebecca S. Pollard. $1.00 net. Sherman, French & Co., Boston.

One of course does not know whether either of these writers have ever tried to write prose in its normal form, but we cannot honestly say that either of them are likely to make a striking success of prose wearing so attentuated a disguise of poetry. There is the famous Wordsworthian line that Tennyson grimly chuckled over, "Mr. Wilkinson, a clergyman," but only a real poet could achieve so much of the true afflatus in one line. Yet Mr. Peehle almost surpasses him in four:

"I must bring home this kindling wood,
I gathered by the water;
And when I bring a brimming load,
She gives me bread and butter."

The rhimes to the ordinary ear do not answer exactly, but one can forgive a little thing like that in the pathos of the naive avowal.

Althea is quite as much a puzzle, and it would be easy to quote line upon line of the most absolute prose. The intention is good, so is the theme, but one is obliged to say that it is not even,—verse.

Princess Aelfrida's Charity, Part III. H. Lonsdell, D. D. London. Sixpence.

These little books, for which we are greatly indebted to the courtesy of the author, have an interest beyond the Charity itself. For they record the changing fortunes of a religious Foundation dating from the early years of the tenth century and of course throw much incidental light on the history of the country. Aelfrida was the daughter of Alfred the Great. The charter gave for the founding of a Benedictine Monastery, what is now Lewisham, Greenwich and Woolwich. What was left of it did not survive Henery VIII, at least he jostled the surviving Brethern out of the more valuable part of their estate and satisfied the attenuated remains of his conscience by a very Tudorlike "swapping" of lands. We are unable to go into further detail, but the present day survival of Aelfrida's Charity seems to be a sort of Carthusian retreat for a limited number of aged men.

The Elements of Child Study and Religious Pedagogy. Rev. W. W. Smith. Young Churchman Co. 90c.

Out of a fulness of knowledge the product of patient loving study, the author

has evolved this exhaustive treatise. One wonders more where the religious teachers, Sunday school teachers or others will be found with determination enough to tackle and master the elaborate methods of Mr. Smith. There is much sound and very practical advice, but it seems over-elaborate and as a consequence the content of the book is a long way beyond the grasp of the average Sunday school teacher. It is hardly possible to be above a feeling of profound thankfulness that in the days of one's own childhood, religious teaching had not developed into the meticulous elaboration of a formulated science.

Just Before the Dawn: The Life and Work of Ninomiya-Sontoko. R. C. Armstrong, M. A. MacMillans. $1.50 net.

Practically a protest against that racial prejudice which utterly refuses to see the soul of anything good in any system of ethics or scheme of religion which has the brand of strangeness upon it,—is not consecrated by use and wont. This is the gist of the introduction by Dr. Abbot of Toronto University, and the author justifies the contention by the remarkable career and teachings of the Japanese sage Ninomiya. Born in 1787, he died in 1856, about a year after the second visit of Commodore Perry to Japan. Therefore he was "Just before the Dawn;" and judging from this book he paved the way in no inconsiderable degree for the marvellous days of wakening in which Japan, stirred to the very heart and center of her being, shook off the fetters forged by the long centuries of her isolation and started that almost miraculous development which has brought her into the forefront of the nations and converted her into a power to be reckoned with.

Part II contains a summary of Ninomiya's teachings, and they are well worth study. One is reminded again and again of the Pre-Christian moralists, but there seems to be a higher and less self-centered note. He taught that "great good would result from the united efforts of men. He believed that while it was a good thing to reform the individual, it was a better thing to unite men in the interests of the country and society. Hence came the organization of Hotoko with its twofold object: first to develop morality, second to promote industry and economy." Then follow twelve pages of elaborate rules which witness to great shrewdness, common sense, insight, but above all to a mastering desire for the general good, large mindedness and a keen perception of the likeliest methods to secure the ends he has in view. The book is remarkably interesting. Students of ethics will find it valuable, as will those also who search out the origins of great movements that to the ordinary observer seem to have sprung into being from immediate and quite apparent causes. But then the ordinary observer does not read history and is a credulous devotee of his own preceptions.

Scribner's, always very good indeed, seems to have entered on a new lease of even betterness. The last two numbers contain such things to be desired as a liberal installment of George Meredith's Letters. We can easily imagine the ardent devotees of that enthusiastic cult clamoring with hoarse throats for a chance at the fast fading piles of *Scribner's*. Then last month no less a person than Richard Harding Davis wrote of the convention at Chicago. A delightful series began, "The French in the Heart of America," and another, "Early Memories," by H. Chabot Lodge, and there are always the best of stories.

The last *Nineteenth Century and After* contains some very remarkable articles indeed. Fresh light is thrown upon the Deeds of Oliver Cromwell in one contribution, and F. Petrie, the great Egyptologist, has a graphic story of an episode in the sack of Rome, which reads like a transcript from real life.

H. H.

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